

SATURDAY, SEPTEMBER 11, 1880.

No. 436, New Series.

THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscript.

It is particularly requested that all business letters regarding the supply of the paper, &c., may be addressed to the PUBLISHER, and not to the EDITOR.

LITERATURE.

"GUIZOT IN PRIVATE LIFE."

M. Guizot dans sa Famille et avec ses Amis.

Par M^{me}. de Witt, née Guizot. (Paris: Hachette.) English Translation by M. C. M. Simpson. (Hurst & Blackett.)

THE public life of M. Guizot was open to universal observation. New revelations could add little to what is known of it by all the world, and to what he has himself related about it. But the man is perhaps less known than his actions and his works. Those who never approached him, and who preserve merely the remembrance of his attitude in the tribune, and of his lofty eloquence; those even whose relations with him were of an academic or social character during the period of retirement of his later years, are much disposed to invest his character with inaccurate or exaggerated traits. For them the last Minister of Louis-Philippe is ever, to quote the expression of M. Guizot himself in a letter to his eldest son, "that stiff, solitary, tragic personage, who will in the end become a legend, false as are all legends."

With the object of making the person of her father better known, M^{me}. de Witt, née Guizot, has selected a certain number of extracts from his correspondence with his friends, and more especially with the members of his family, and has interwoven with them an interesting narrative of his private life.

The reader is introduced to the laborious and difficult commencement of M. Guizot's career. The illustrious historian was born, as is well known, of a Protestant family of the Cévennes, under a régime which refused to his parents a legal union, to himself a name or a civil status. The Revolution reinstated him in all his rights, but robbed him of his father, who expiated on the scaffold his courageous protests against the excesses of the Terror. Left a widow, and almost wholly destitute, the mother of M. Guizot neglected no means of securing for her children a solid education—a rare and precious benefit at the epoch of disorganisation through which society was then passing. With this object, she left her country to place them at the university of Geneva; she herself directed their studies, and her son always attributed to her the honour of all his successes. M^{me}. de Witt revives for her readers the physiognomy of this mother, so energetic, so worthy of respect, who, moreover, never left her son, and who held so large a place in his whole life. She left a profound impression on all who met her in the Ministerial salons of her son, where she represented, in her antique and simple garb, "Faith, simplicity—the enduring virtues of

persecution and the desert"—as M. Sainte-Beuve has said. Another influence was destined to sustain and direct the youth of M. Guizot, and to contribute powerfully to his moral and intellectual development—that of his first wife, M^{lle}. Pauline de Meulan. The scholar of Geneva had become a man; he had begun to write, but was still unknown. The romantic story of his connexion with M^{lle}. de Meulan has often been told. This connexion began, on the side of M. Guizot, with the spontaneous offer of the assistance of his pen, at the moment of her sickness and bereavement, to her who was, five years afterwards, to become his wife, and who was at that time maintaining her family—ruined by the Revolution—by her literary labours.

M^{me}. Guizot, née de Meulan, extended her husband's connexions among the fragments of that Royalist society to which she by birth belonged, and she thus prepared him for the political rôle which he, while still quite young, was destined to play from the period of the first Restoration. But above all, she enlarged the circle of his studies, and encouraged him in his important work by associating herself with him in it. "Tis for thy sake," her husband wrote to her, "that I will not willingly neglect any opportunity of distinguishing myself from other men." Older than M. Guizot, she gives him, in some charming letters published by M^{me}. de Witt, advice overflowing with grace and liveliness, united with expressions of deep and eagerly displayed tenderness, as though she foresaw that Providence would deny her the time to fully reveal it. There is not a trace of pedantry in one who had written so much, and such masculine books. M^{me}. Guizot died prematurely in 1827. M^{me}. de Witt recalls the touching circumstances of her death. She expired while listening to a sermon of Bossuet's on the immortality of the soul, read to her by her husband.

The greatest merit of M^{me}. de Witt's work is not, however, that of making us acquainted with those who exercised an influence on the mind and heart of M. Guizot, those who shared the prepossessions, the joys and the sorrows of his life; it is more especially that of developing certain eminent qualities which formed the basis of his character, and which an English reader will perhaps be astonished to find existing in so great a degree in a French statesman. M. Guizot's was a deeply religious mind. He has so frequently declared himself a Christian; he has, in his *Méditations*, defended faith in the supernatural and in revelation with such force, that any fresh information on this subject may appear superfluous. This, however, is by no means the case. The perusal of M. Guizot's letters will prove to those who might have doubted of it that he did not merely regard religious questions from the point of view of a politician; that, if he believed himself capable of rising above what appeared to him controversies of form, if he sincerely desired the union of all the Christian Churches against their common enemy—infidelity—he was none the less attached to Evangelical revelation, not only as an essentially useful social principle, but as the sovereign truth and as the rule of his life. His letters, as a young man, to his mother are animated by a

religious inspiration at once tender and austere. At his entry into the world he was a little shaken by the confused shock of contradictory opinions, and by what he has somewhere called the "laissez-aller intellectuel de la société de Paris;" but he had been led back to the sentiments of his childhood by the study of the history of humanity and of the origin of Christianity.

"When my intellectual transformation was accomplished," he wrote to his second wife, "when my ideas became fixed, my attention was specially directed to the harmony of things, to the destiny of humanity, to the course, the laws, and the goal of its development. It was there, above all, that the divine intervention burst upon my sight; there that I recognised clearly and irresistibly the supreme thought and will. I find them manifested in the history of the world as certainly as in the march of the stars."

This religious sentiment, a solemn expression of which he recorded even in his will, and which he was destined to manifest with so much energy in his last moments, did not prevent M. Guizot from being a sincere Liberal, or from loving and loyally practising parliamentary government. It contributed to give to his life as a professor, a writer, and a statesman a moral elevation which is another trait of his character, and which is reflected in his private correspondence. Inaccessible to petty and vulgar passions, to the love of lucre, or to the desire for prosperity, M. Guizot was ambitious, with that ambition which consists in the consciousness of talents and the desire to make a noble use of them. He loved authority for the great things which it gave him power to accomplish, and for the stern pleasure of influencing other men. But he never allowed his idea of his own duty, or of the interests of his country, to give way even to his ambition. If his mind, which may possibly have deceived itself in the appreciation of that duty and that interest, at times appeared too absolute, it was because he was so rigorous in his sense of right; if he did not sufficiently seek for enlightenment from without, it was because he obeyed higher principles, the consequences of which he deduced and applied to every event. When young, M. Guizot wrote to his mother, in a letter cited by M^{me}. de Witt:—

"I possess one quality which will, perhaps, be favourable to my principles, though proscribed by the world—obstinacy. I may be wrong, but whenever I believe myself in the right the whole universe has no influence on my way of thinking, and, in order to change it, I must be made to see myself in the wrong, which places me under the necessity of always acting with sincerity, in which I hope I shall never fail."

The man fulfilled the promise of the youth. It was thus that M. Guizot braved unpopularity more than once during his political life, not, as M. Renan has expressed it, because he saw in it "a counter-proof of his moral worth," or because he experienced "a delicious luxury in making his contempt felt," but from a courageous self-reliance, and because he would not, to conciliate the favour of public opinion, deviate from the straight line in which he was resolved to tread "as far," he said, "and as long as it pleases God."

The revolution of 1848, which took every-

one by surprise in France, found M. Guizot, perhaps, most unprepared of all. But he was by no means overwhelmed. However certain of the future he may have believed himself to be, he had endeavoured to fortify both his children and himself against the intoxications of a grand position maintained for a long time.

"Take care of one thing, my dear children," he wrote; "do not accustom yourselves to regard all this grandeur, these comforts, these pleasures, as necessities. They will fail you some day. . . . Raise yourselves high above these trials. . . . They are so light, so indifferent, in comparison with those which touch our soul, and wound us far otherwise than in our furniture and our dress. We must accept and support the reverses of fortune, not only with courage and dignity, but simply and gaily, like scratches, not like real wounds, in our life."

After the fall of the Government which he had served, M. Guizot forthwith retired from political life. To his laborious and peaceful retirement France owes the second part of the *Histoire de la Révolution d'Angleterre*, his *Méditations sur la Religion chrétienne*, and *L'Histoire de France racontée à mes Petits-Enfants*. The Revolution of 1848 restored him to those pleasures of the family and the domestic hearth which he so thoroughly enjoyed.

"I have never felt myself truly and completely happy," wrote M. Guizot, "except through my affections, and in the bosom of my affections. And if I were successful in everything else, it would all be worth little to me if my affections failed me; life is in the heart, and the heart is in the family." We have spoken of the touching relations of M. Guizot with his mother; as a husband and father the statesman, apparently so cold, was neither less tender nor less devoted. As though to teach him their value more fully, God tried him cruelly through his affections. He successively witnessed the death of his first wife, Mdle. de Meulan, to whom we have already paid the tribute she deserved; of his second wife, Mdle. Dillon, who shared with him some too short years of the most perfect conjugal happiness; and that of his eldest son, a distinguished and fascinating person, "who watched over him like a hidden guardian, heedful of his smallest affairs, of his smallest public and private troubles." He was also destined to see the premature death of his younger daughter, Mdme. Cornelis de Witt, the Christian and excellent mother of seven children, who preceded him to the tomb by a very short period. We regret our inability to give some passages from the beautiful letters written by M. Guizot under the shock of these repeated bereavements. As a Christian, he bowed his head to the blow, and recalled the remembrance of past joys, not to curse Providence for having deprived him of them, but to bless it for having bestowed them upon him. His tenderness concentrated itself with the greater ardour upon the cherished beings still left to him. In the midst of the greatest political affairs, absent or present in their midst, he minutely superintended the work of his children, their progress, and the development of their characters; in turn, he confided to them his cares, as though their age had been more advanced. The long letters which

he addressed to them are filled with pleasant and familiar details, and with grave and affectionate advice; in certain passages they resemble the private correspondence of Joseph de Maistre.

His children grown up, his daughters married, M. Guizot was still wont to assemble them around him. Those who have seen him surrounded by his children and grandchildren in his beloved dwelling at Val Richer will not lose the remembrance. The sight of a numerous family, closely united around a beloved, respected, and indulgent head, of whom all are proud, eager to seek from him advice, strength, and reward in the struggles of life, eager to adorn and sweeten his old age, is always a beautiful one. But when the head of the family is a man of the importance of M. Guizot, the spectacle is still grander and still more touching. Those who have been unable to contemplate it will be glad to find, in Mdme. de Witt's book, details of the private life of her father during his latest years.

The affections of M. Guizot, moreover, were not restricted to the circle of his own family. As a friend, no one was more certain, more constant, more anxious to please. He had numerous friends, not only in France, but also in England. The merits and the defects of his character, the nature of his talent as an orator and a writer, naturally awakened for him warm sympathy on the other side of the Channel. This sympathy, which was accorded him on his first journey to England, when he went there as ambassador, charged by M. Thiers with a difficult negotiation relating to Eastern affairs, he found still warm when, on the morrow of the revolution of 1848, he asked an asylum in that hospitable land. He himself could appreciate the qualities of the British nation in spite of the external peculiarities which often repel strangers.

"It is a great and virtuous nation," he wrote, "which has many faults, which is wanting in many things, but in which great qualities prevail; morality, sincerity, pride, energy, perseverance. The more I see, the more I admire it. It knows not how to render its virtues agreeable to others. There is something haughty, uncommunicative, even harsh about it; yet it has a deep foundation of goodness."

The most intimate of the English friends of M. Guizot, Lord Aberdeen, is frequently referred to in Mdme. de Witt's book. Both had directed at the same time the external affairs of their respective countries; their friendship had contributed to the maintenance of what has been called the *entente cordiale* between France and England, disturbed on the occasion of the affair of the Spanish marriages a short time after the fall of Lord Aberdeen and of the Ministry of which he formed a part. Time and political vicissitudes only rendered this friendship closer. "I hope for England," wrote M. Guizot, at the time of the death of his friend "that the Duc de Broglie has said too much in asserting that Lord Aberdeen is the last of the English; but certainly he is the last of the great political English school, for he was the most equitable, the most benevolent, the largest-minded, as he was the most moral, of all. And he was, as none could ever have doubted from his countenance and manner, tender and modest.

His behaviour to me has been beyond my power to express. Were I to live a thousand years, his person and his friendship would still be as present to me as they are to-day."

The book of Mdme. de Witt makes us desire a more extensive publication of her father's correspondence; but it well fulfils the object which the author had in view. It has traced an animated and pleasing portrait of M. Guizot, and it will certainly result in augmenting the respect which every impartial mind must feel for that great memory. It is not, moreover, a work merely of filial piety; a generous and useful impression is derived from its perusal. The union of moral virtues and of great qualities as a statesman and a thinker, of which it gives us a striking example in M. Guizot, gives at once more brilliancy to the former and more attractiveness to the latter. CH. DE LOMÉNIE.

Records of the English Province of the Society of Jesus. Vol. VI. By Henry Foley, S.J. (Burns & Oates.)

FATHER FOLEY has issued a supplementary volume illustrative of the history of his Order which we have read with considerable satisfaction. It gives us an account of an institution with which we have long wished to have a better acquaintance—the English College at Rome.

In the year 1380 an hospital was established at Rome in honour of the Holy Trinity and St. Thomas of Canterbury by a number of liberal Englishmen, chiefly of the diocese of London. It was more of a hospice than an hospital, as it was intended not only to relieve and house the sick, but to be a resting-place for English travellers and pilgrims as they went and came. Food, money, clothing, with every kindness and attention, were liberally supplied. In 1578–80 a great change was made in the character of the institution. There was grafted upon it by Gregory XIII., at the instigation of Cardinal Allen, a college in which fifty English youths were to be prepared for the ministry, with a special view to the conversion of their birth-land. The first colony of students came from Douay; and Maurice Clenock, a Welshman, was made rector of the seminary. A worse appointment could not have been made. Clenock gathered around him a small group of Welshmen to whom he was fatally partial; and, as a result, something like a mutiny arose, which ended in Clenock's removal and the handing over of the institution to the control of the Jesuits. We have much valuable information in this volume as to the progress of the college after this transference. A series of yearly letters show how the seminary fared for a considerable period; and we have besides a list of the students, with many novel and curious particulars. Father Foley is occasionally in error in his genealogical details. This will excite little surprise when we consider the extent of his subject. At pp. 278 and 362 he mentions two youths of the name of Percy. They were not connected with the great house of that name, but with the family of Percehay of Ryton, a village not far from Malton in Yorkshire. The Francis Percy mentioned on p. 348 was a Slingsby, and was uncle to the well-known Henry

Dodwell. In 1614 William Ward, a Yorkshire gentleman, whose family had long been connected with the Earls of Northumberland, was admitted a member of the college. When are we to see in print the Life of Mrs. Mary Ward which has been promised so frequently?

The church of the English College is the resting-place of several eminent Englishmen. John Sherwood lies there, the learned and able Bishop of Durham, who was as great in the Court of Rome as he was in the favour of his royal master in England. Another is Christopher Bainbridge, a member of the Sacred College and Archbishop of York, who was poisoned by an Italian servant whom he had struck in a moment of passion. There are few greater triumphs of art even in Rome than the beautiful effigy which commemorates him.

The volume closes with a very suggestive and interesting document—the book in which the names of the visitors at the English College are from time to time recorded. We are generally told to what English diocese they belonged, the length of their stay, and what benefaction they received. The list begins with 1580, the year in which the hospice and college were amalgamated. It is much to be desired that the earlier lists of visitors at the hospice should be printed. The extracts from them which were taken by the late Sir Walter Trevelyan make us long for more.

The Visitors' Book is a document of rare value. It shows how necessary such an institution was for the relief of suffering and indigence. To all who left England to beg their way to Rome such a place of refuge would be an inestimable boon. There would be many also whose means would become exhausted, or who had fallen among thieves by the way. Shelter, food, clothing, money, were ready for them here. Every St. Thomas's Day there was a feast in the college to which the English residents at Rome, irrespectively of creed, seem to have been invited.

In 1580 the college was visited by the exiled Earl of Westmerland, who never dared to return to the country of his birth. He died, we believe, in Spain, living on the charity of his friends. Between November 1585 and the following August Dr. Allen was a resident in the college, for which he had done so much, paying the monthly sum of nineteen *scudi* for his board. Before he left the place he received the well-earned cardinal's hat. Sir William Stanley, "of Deventer," was at the college in 1591, and "Baron" Francis Dacre in the following year, bearing about with him a title to which he had no just right. In 1638, the simple entry, "Mr. Milton, with servant," tells us of the presence of our great poet, who spent two months at Rome in the course of his tour which won for him the title of the *novus Ulysses*. Would that we possessed a diary recording his conversations in the Vatican with Lucas of Holstein, and the amazement with which he listened to the singing of the incomparable Baroni:—

"Illic Romulidum studiis ornata secundis,
Atque homines cantu detinet atque Deos."

The mystic, Sir Kenelm Digby, visited the college in 1645; and in the following year

Richard Crashaw was there, entering with all the ardour of a neophyte into the fascinations of a creed which his father had done his very best to destroy. In the same year the college had an unusual visitor in "a prince, the eldest son of the Emperor of Tunis, who, abandoning country, parents, spouse, and all his fortunes," hastened to Rome to become a Christian.

But we must leave the list to our readers themselves to peruse. We cordially recommend to them Father Foley's interesting volume.

J. RAINE.

Old Celtic Romances. Translated from the Gaelic by P. W. Joyce, LL.D. (C. Kegan Paul & Co.)

DR. JOYCE, the author of several other works relating to Ireland as useful as agreeable in style, here offers the public a new book with a promising title. Few, surely, but would turn with interest to romances coming from one of those Celtic lands where European romance has been held to have found its birthplace, to which belong the tales of Arthur and the peers that rode with Charlemagne, the legends of Cu-Chulaind, Finn, and Oisín, the stories of Charles Perrault as well as the *lais* of old Brittany. The reader's interest in such a book presupposes, indeed, that its contents are new, that the narratives themselves are good, and are accompanied with adequate illustration.

Now *new* Celtic romances are only to be looked for from Ireland, where a rich ancient literature still remains unpublished; and any specimens of this literature are the more welcome because of their rare appearance of late. Ten years ago two romances were published in the Irish MSS. Series of the Royal Irish Academy—if we may speak of a *series* where a first and only volume has appeared. One or two others were edited by Mr. Crowe between 1870 and his death a few years later. So far as we are aware, none have since appeared in Ireland or England, though Crowe, it seems, has left MS. translations of "Máildúin's Voyage," of "Bricind's Feast," and of the *Brúidín Dá Derga*. We need not stay to endeavour to account for this striking infecundity of Irish letters, and will content ourselves with the prayer that it may not much longer continue, and that the book now under review is the earnest of something different.

Of the interest of the present small collection there can, we think, be no question; but the additional recommendation of novelty the narratives do not all possess. Of eleven romances, eight—about two-thirds of the volume—have appeared already, and some of them have appeared twice or oftener. Thus the first story given here, the tragic "End of the Children of Ler," was not only well edited by O'Curry, but was included by the best of modern Irish writers of fiction in his *Tales of the Jury Room*. The legend of Conla Rúadh (p. 106) was ably edited by Crowe; and Germans are at present spelling their way through it in Leipzig, for Prof. Windisch has printed it, text and vocabulary, in his *Irische Grammatik*.

It is important, on several grounds, to preserve, so far as possible, these old legends in

translation in the form in which they have come down to us. For one thing, they have been more or less meddled with already by the monastic writers, who have handed them down—the *Sick Bed of Cu-Chulaind*, for instance, at the end, and the *Courtship of Little-Dower (Bec-Fola)*. Again, old Irish literature, original as it generally is, has, like that of Wales, though in a much slighter degree, felt the influence of the literature of the continent of Europe. There were Irish versions of the History of Roland, and other works dealing with Charlemagne and his knights, of the travels of Marco Polo and Sir John Mandeville, of the History of the Wars of Troy. At a comparatively late date (*an.* 1520) Lord Kildare's books included *Lancelot de Lake iii. volumis*, *Ogier le Danois* and other *Romaunts*, *Arthur*, *Pookas*, the *Gesta Romanorum*, and an Irish version of *The VII. Sages*. Traces of the influence of the romances of chivalry may be discerned in the later Irish fiction. From them, probably, it borrowed the significant word *Ridire* (a knight); from them, as would seem, the hazy geography, where, for instance, "Ironwaist, son of the king of Thessaly," may be compared with Don Belianis of Greece, and other worthies put in the fire by the curate and barber. We hear of the apples of the gardens of Hisberna; of the isle Taprofane; of Electo, Megera, and Tesifone. As a whole, however, ancient Irish literature owes comparatively little to that of other countries; and the archaic features which survive in it frequently astonish the reader, as where, not in romantic fiction at all, but in the *Annals of the Four Masters*, the monastic chronicler tells us that it was the Sun and the Wind that wrought the death of King Loegaire mac Néill because he had pledged them falsely. These writings have a special interest just now, when Northern scholars are beginning to look to Ireland for the originals of their oldest mythological traditions.

Dr. Joyce has made certain changes in the legends published here, omitting, for instance, the account of Máildúin's origin, and modifying the opening of *Echaid mac Máiredo* or *Liban*. While we can appreciate the motive of these alterations, we may touch upon the significance of the Celtic originals. Máildúin's birth is an unedifying story in the Book of the Dun (fol. 22); and it seems clear that both he and the three Uí Corra (whose parents had joined in a three days' fast and prayer to the devil to obtain issue, and whose subsequent navigation is a famous tale, like the Voyage of Máildúin) were under a curse on account of their origin.

In the other story,* which accounts for the origin of Lough Neagh, Echaid's carrying off of his stepmother illustrates old Irish social features which are often mentioned elsewhere. "Ut alias enormitates omittamus," says Adrian IV. in one of his Briefs, "novercas suas publice introductant," &c. Besides modifying the matter of these narratives, the editor has frequently modified their style. In this, we think, he has been unfortunate. We miss the characteristic passage (p. 70) where Brian, at sight of the

* It has just been made the subject of some interesting notes by Prof. Sullivan in *Kensington*.

enchanted pigskin, gave a covetous, swift-handed snatch at it with his left hand, baring his sword with his right, and making two clean halves of the man next him. On the other hand, we have a *griagach* demanding "satisfaction for the insult" (p. 249), and Diarmat discoursing thus:—"Thou hast shown me much kindness, and these noble knights and ladies have permitted me to join their sports, and have treated me with much gentleness and consideration" (p. 257). In a word, we have the deeds of the rough champions of Ériu recounted in the style of *Sandford and Merton*; and it suits them badly.

Had this book appeared in France, in Germany, or possibly in England—where, however, original study of such matters cannot be said to flourish at present—some attempt might have been made to estimate the relations of these curious narratives to old Continental fiction—perhaps to discover the mythological elements they contain. We cannot undertake that task here, but a word or two of comment may not be out of place. About a fourth of the book is occupied by the tales called the "Fate of the Children of Lir," or Ler, and the "Fate of the Children of Turenn," which, with the "End [or Fate—*Oideadh**] of the Children of Uisnech," constitute a celebrated triad, the "Three Sorrows of Irish Storytelling." Though these narratives, and especially the first and second, chiefly survive in modern MSS., they seem to be old, in their groundwork at least; and, turning upon the misfortunes of a fated household, they recal the plots of some of the Greek tragedies. The "End of the Children of Ler" is the story of the transformation of the daughter and the three sons of Ler, a Northern chieftain, into swans by the spells of their aunt, who is also their stepmother, and their long sufferings in that shape. The story, like many others, has been Christianised—in this case by making the Clann Lir survive to the time of St. Mochoemóc, who puts silver chains on them and baptises them, after they have regained the human form, as an old, old woman and three aged men. This story appears to be an early form of the fiction which occurs in a more elaborate shape as the history of the Knight of the Swan, and which is found in the romance *Dolopathos* (circ. 1223) and in old Flemish story-books. The Irish tale seems too closely related to old native legends—as that of Loch Bélséd in the *Leabhar Breac*—to have been borrowed from the other, but both have perhaps travelled from the East. "The History of Clane Lyre" appears among Kildare's Irish books in the list already referred to.

"Qui navigant mare, enarrant pericula eius." By much the most important narrative printed here is the Voyage of Máildúin, which is now published for the first time. The marvels seen by the voyagers in the western main are sometimes childish enough; and the chief value of the tale lies in the fact that it has not appeared before, and in its relations to other fictions, particularly the celebrated Voyage of Saint Brendan. We believe that both these Irish

compositions, with certain others, must be added to the list of wonderful narratives which have the *Historia Vera* of Lucian for their common original. The monster on whose back Saint Brendan and his companions made a fire is the same great fish which swallowed the Samosatans' adventurous pin-nace; and the "immense hoof-marks" here, the "nutshells as large as helmets" (p. 123), "the arch of solid water" (149), the Island of the Blest (164), all have their counterparts, probably their prototypes, in the True Tale.

With reference to the common tale of Oisín in Tír-na-nÓg, which also appears here, and which we had ourselves occasion to refer to recently, we must not omit to say that very curious and interesting French and Italian analogies are adduced by Mr. Coote in a recent volume of the *Folk-Lore Record*.

Many readers will regret that the time and labour spent in this book over mere recensions were not applied to editing some of the many valuable unpublished tales, the *Voyaging of Uí Corra*, the *Voyaging of Snedgus* and *Mac Ríaghala*, the *Echtra Brain mic Febhail*—to say nothing of the important longer romances still awaiting editors—the *Demanding of Emer*, the *Demanding of Étan*, the *Táin* itself. Our notice, too, speaks of "adequate illustration." This, indeed, accompanied Dr. Carl Schröder's four texts of *Sanet Brandon*, published at Erlangen in 1871; but we are not able to praise Dr. Joyce's notes for original research. We may surely expect a writer of ability to do something more than popularise the writings of O'Donovan, O'Curry, and Crowe. The book would gain, also, by the excision of the verse.

DAVID FITZGERALD.

The Imitation of Christ: being the Autograph Manuscript of Thomas a Kempis' *De Imitatione Christi*, reproduced in Facsimile from the Original preserved in the Royal Library at Brussels; with an Introduction by Charles Ruelens, Keeper of the Department of Manuscripts, Royal Library, Brussels. (Elliot Stock.)

AMONG the treasures of the Royal Library at Brussels is a venerable MS. bearing at the end the following inscription:—"Finitus et completus anno domini MCCCCXLI. per manus fratris thome Kempis in monte sancte Agnetis prope Zwollis." The whole of the MS. is written by the same hand, and no doubt has ever been expressed as to its authenticity. We may say, then, with almost absolute certainty that the whole was written by the hand of Thomas a Kempis, and that it was completed in the year 1441. It contains several treatises, and among them the celebrated book which we now know as the *De Imitatione Christi*.

It might be supposed that the existence of a copy of this famous book in the actual handwriting of its supposed author would at once dispose of rival claimants. This is, however, by no means the case. The advocates of the claims of the Abbot Gersen of Vercelli contend that Thomas only transcribed this, as he did several other works of which he was not the author. In my own judgment, the presumption that the *De Imitatione* is rightly ascribed

to Thomas is almost irresistible, even without the evidence of the autograph. As, however, I have already (ACADEMY, November 17, 1877) given some reasons for my belief on this point, I need not repeat them here.

The history of the MS. is as follows:—It came into existence, as we have seen, in the Augustinian monastery of Mount St. Agnes near Zwolle, in the Netherlands; there Thomas Haemmerlein, a native of Kempen (commonly known as Thomas a Kempis), was received as a novice in the year 1400, and there he died in the year 1471 at the age of ninety-two. During the rising of the Netherlands against Spain, the monastery of Mount St. Agnes was often attacked and at last destroyed. In 1577 Johannes Latomus, visitor-general of the congregation of Windesheim, to which Mount St. Agnes belonged, visited that monastery, then in ruins and almost deserted. Thence he carried off Thomas's autograph to Antwerp, where he died in 1578, having a short time before his death given the MS. to Jean Bellère, a printer at Antwerp and a man of considerable learning. Bellère had two sons who were Jesuits; and it was doubtless owing to their influence that in 1590 he gave the precious volume to the House of the Society of Jesus in Antwerp, whence on the suppression of the Order it passed into the library at Brussels, where it still remains.

It is of this volume, or rather of so much of it as is occupied by the *De Imitatione*, that Mr. Elliot Stock has given us a photographic facsimile, with an Introduction—to which we are indebted for the history of the MS.—by M. C. Ruelens, Keeper of the MSS. in the Brussels Library. The page is very small, being not more than 4½ by 3½ inches; so small, indeed, as to suggest that the photograph is smaller than the original, but the publisher assures me that this is not the case. The writing is exquisitely neat; no impatience disturbed the hand of the writer as he wrote down the simple and touching words. It is, in fact, very much what we might expect from the author of the *De Imitatione*—beautiful, but not ornate. The little book is enclosed in a binding taken from that of a contemporary Dutch Book of Hours, and forms altogether a very dainty object of art, to say nothing of its intrinsic value to the lovers of Thomas a Kempis—an innumerable host of every nation and language.

It is worth while to note in passing that a few years ago Dr. Carl Hirsche, of Hamburg, discovered in this MS., and in others written by the same hand, a peculiar system of punctuation. He found that Thomas made use of the signs of punctuation not only to make clear the sense of the clauses, but also to indicate their rhythm; they mark the pauses which the reader must observe in order to recite the sentence in accordance with the intention of the author. Dr. Hirsche published some time ago a text arranged so as to indicate the rhythm, according to Thomas's own conception of it; and Mr. Stock proposes to follow it up by a translation which will enable English readers in some degree to appreciate the rhythm of the original.

S. CHEETHAM.

* Apparently akin to *oidche* (night). The word yet survives in Ireland in one or two imprecations.

Strange Stories from a Chinese Studio. Translated and Annotated by Herbert A. Giles, of H.M.'s Consular Service. (De La Rue & Co.)

In the Preface to his translation of *White and Blue; or, the Two Snake Fairies: a Chinese Romance*, published by the late Stanislas Julien in 1834, that distinguished scholar said:—

"Writers on Chinese literature have often spoken of romances which describe the scenes of real life, such as *The Two Cousins* and *The Fortunate Union*, and of the historical romances, of which the ablest are *The Three Kingdoms* and *The History of the Brigands*; but they have never said a word about the romances in which the marvellous and the elfin are mingled, and that are very numerous in China. I possess several of them of a very recent date, which, if we have regard to the pompous eulogies of their editors, should be read in China with as much avidity and interest as *The Thousand and One Nights* are read among ourselves. But the two of them of principal value are so voluminous that to translate the one or the other would have required an amount of time against such employment of which my labours of a higher order cried out."

M. Julien mentions in a note, apparently as one of these two principal works, "A Curious Collection of Fairy Tales [*Contes de Fées*]" in twenty-six vols. 12mo, called *Liaotché-tchi-i*.^{*} Of a large portion of this work, which the great French sinologue had not time to translate, we now have a good translation in these two volumes by Mr. Giles. We have not seen the edition mentioned by M. Julien. Mr. Giles' original was an edition, with notes, in sixteen vols. small octavo, first published in 1842, and which has superseded every other by its artistic and literary finish. The "strange stories" in it amount, altogether, to a few more than 440, from which our author selected 164 as "the best and most characteristic." He had intended, he tells us, to make a translation of the whole, "but on a closer acquaintance many of the stories turned out to be quite unsuitable for the age in which we live, forcibly recalling the coarseness of our own writers of fiction in the last century." Mr. Giles exercised a wise discretion in thus setting on one side more than half the contents of *Strange Stories from a Chinese Studio*. In several of the stories which he has retained, he has been obliged to use great freedom in translating in order to make them presentable. It may be stated that there has been no advance in Chinese feeling and judgment as to the matter fit to be published in such tales corresponding to what has taken place among ourselves. We have before us a collection of about 150 similar stories, published by a very considerable Chinese *littérateur* only six years ago, and many of them are as gross as those which Mr. Giles shrank from allowing to appear in an English dress. This blemish in the lighter Tâoist and Buddhist literature of China is the more remarkable because the classical Confucian literature is astonishingly free from anything of the kind.

The writer of "Strange Stories" was a Mr. P'û Sung-ling, a native of the province of Shan-tung. He must have been born in the first quarter of the seventeenth century, for

we find him in 1651 still a Hsiû-ts'âi, or B.A., though one of ten years' standing. He was, therefore, "a stickit stibbler" in the literary ranks, owing, no doubt, to his having turned aside from the orthodox paths to the literature of the marvellous, in which he achieved so great and lasting distinction. His *chef-d'œuvre* was finished in 1679, for there is prefixed to it a characteristic account of himself by the author, dated in that year.

Julien's account of the work as "a collection of fairy tales" is far from being appropriate, and does not cover its contents. Mr. Giles says:—

"No such title as 'Tales of the Genii' (proposed by the late Mr. Mayers) fully expresses the scope of this work, which embraces alike weird stories of Tâoist devilry and magic, marvellous accounts of impossible countries beyond the sea, simple scenes of Chinese every-day life, and notices of extraordinary natural phenomena."

Buddhist monks, moreover, are the actors in many stories; and the work makes it clear how Buddhism and Tâoism have come to be closely allied in China, and can now hardly be distinguished. The tales are derived now from the one system now from the other. There is no publication from which we can learn so much of the folk-lore about what is grotesque, marvellous, and monstrous in the two. Some of the Buddhist narratives are taken, probably, from Indian originals—there are Pali words in them, phonetically, though imperfectly, expressed by Chinese characters, and unintelligible without a knowledge of Sanskrit. Its admirable style is one of the principal charms of the work. Mr. P'û was a master of composition. He had all the literature of his country, Confucian, Tâoist, and Buddhist, at his command, and had moreover a genius for weaving the symbolic written characters together in an artistic manner to which very few before him had attained, and which has made him the founder of a school of writing. For this very reason, however, while the stories are rich in folk-lore, they cannot be understood by the mass of the Chinese people. It needs a man of good education to appreciate the polish of their style.

Mr. Giles has done his work of translation well. We should have preferred, indeed, a less frequent employment of "strictly English equivalents for all kinds of Chinese terms." The stories are Chinese, specially Chinese. The names and titles in them are often essential to the full apprehension of their spirit. If there were English terms "strictly equivalent" to them, of course no others should be employed; but the terms belonging to a civilisation or a society so different as those of England and China seldom possess more than an analogy, nearer or more remote, as each case may be. To translate the Chinese title by an English name conveying to the mind a different idea, and then to explain the Chinese significance of the name in a note, is certainly a confused and unsatisfactory procedure. Let us test this criticism by the title of the very first story as an example. It is called "Examination for the Post of Guardian Angel," and "guardian angel" is expounded in a note as being "the tutelary deity of every Chinese city." It was not necessary for our author to cumber his text

and perplex his readers with the name "guardian angel." He would have done better if he had translated the title by "Examination for the Post of Tutelar Deity of a City." This would have told his readers all that the translation and note together now tell them, without troubling them with the foreign idea of guardian angels. What the name really signifies they learn from the story. Sometimes, moreover, the name which he gives for a Chinese term is by no means its "strictly English equivalent." So it is in the case of the name "studio" in the title of the work. The exact equivalent for Mr. P'û's *Chái* is the humbler and more common term "study." Studio denotes "the workshop of a sculptor, or of a painter;" *chái*, the private apartment or study of a scholar. "Studio" was selected by Mr. Giles probably as being a more stately and resounding term. The exact equivalent of *Liao Chai Chih i* is, we conceive, "Strange Stories from my Poor Study."

Apart from such blemishes as these, the translation is, as we have said, well done. It displays a fine acquaintance with the structure of Chinese composition, and, what Mr. Giles specially claims for himself, "an extensive insight into the manners, customs, superstitions, and general social life of the Chinese." The boon is not small which he has conferred by his labour on the general public, and particularly on the members of H.M.'s consular service in China and other foreigners whose duties require a knowledge of the language and literature of the empire and the ways of thinking prevalent among the people.

To give our readers an idea of what they will find in these strange stories, we subjoin one of the shorter ones. It is called "The Buddhist Monk * of Ch'ang-ch'ing":—

"At Ch'ang-ch'ing there lived a Buddhist monk of exceptional virtue and purity of conduct, who, though over eighty years of age, was still hale and hearty. One day he fell down and could not move, and, when the other priests rushed to help him up, they found he was already gone. The old monk was himself unconscious of death, and his soul flew away to the borders of the province of Honan. Now, it chanced that the scion of an old Honan family had gone out that very day with some ten or a dozen followers to hunt the hare with falcons; but, his horse having run away with him, he fell off and was killed. Just at that moment the soul of the priest came by, and entered into the body, which thereupon gradually recovered consciousness. The servants crowded round to ask him how he felt, when, opening his eyes widely, he cried out, 'How did I get here?' They assisted him to rise and led him to the house, where all his ladies came to see him, and enquire how he did. In great amazement he said, 'I am a Buddhist monk; how came I hither?' The servants thought he was wandering, and tried to recal him by pulling his ears; as for himself he could make nothing of it, and, closing his eyes, refrained from saying anything further. For food he would only eat rice, refusing all wine and meat, and he avoided the society of his wives. After some days he felt inclined for a stroll, at which all his family were delighted; but no sooner had he got outside and stopped for a little rest than he was besieged by servants begging him to take their

* Mr. Giles instead of *monk* has "*priest*," but that is a misnomer for the minister of an atheistic system.

accounts as usual. However, he pleaded illness and want of strength, and no more was said. He then took occasion to ask if they knew the district of Ch'ang-ch'ing, and, on being answered in the affirmative, expressed his intention of going thither for a trip, as he felt dull and had nothing particular to do, bidding them at the same time look after his affairs at home. They tried to dissuade him from this on the ground of his having but recently risen from a sick-bed; but he paid no heed to their remonstrances, and on the very next day set out. Arriving in the Ch'ang-ch'ing district, he found everything unchanged, and, without being put to the necessity of asking his road, made his way straight to the monastery. His former disciples received him with every token of respect as an honoured visitor, and, in reply to his question as to where the old monk was, they informed him that their worthy teacher had been dead for some time. On asking to be shown his grave, they led him to a spot where there was a solitary mound some three feet high, over which the grass was not yet green. Not one of them knew his motives for visiting the place; and by-and-by he ordered his horse, saying to the disciples, "Your master was a virtuous monk; carefully preserve whatever relics of him you may have, and keep them from injury." They all promised to do this, and he then set off on his way home. When he arrived there, he fell into a listless state and took no interest in his family affairs. So much so, that after a few months he ran away and went straight to his former home at the monastery, telling the disciples that he was their old master. This they refused to believe, and laughed among themselves at his pretensions; but he told them the whole story, and recalled many incidents of his previous life among them, until at last they were convinced. He then occupied his old bed, and went through the same daily routine as before, paying no attention to the repeated entreaties of his family, who came with carriages and horses to beg him to return.

"About a year subsequently his wife sent one of the servants with splendid presents of gold and silk, all of which he refused with the exception of a single linen robe. And whenever any of his old friends passed this monastery they always went to pay him their respects, finding him quiet, dignified, and pure. He was then barely thirty, though he had been a monk of more than eighty years of age."

The above is a specimen of the more subdued of Mr. P'u's tales. There follow, in the Chinese works, a few sentences, as in a great many other instances, from himself by way of explanation, or to extract a moral from the narrative which would not otherwise be easily discovered. Mr. Giles says that "many of the stories, in addition to the advantages of style and plot, contain a very excellent moral." Some of them do so, but our impression is that the collection, as a whole, does not improve the morals of its readers. The two volumes for which we are indebted to him, however, have the sensual element expurgated from the stories or hidden by the dexterity of the translation, and may be freely and generally read without risk of contamination to the mind. Their principal attraction will be the "strangeness" of their incidents. "Extraordinary things" were eschewed by Confucius in his conversations with his disciples and others. We do not know of what nature were the tales current in his time, 2,400 years ago; but "The Strange Stories of my Poor Study" are their lineal descendants, and in them we must have a

family likeness to those which the sage disliked and discouraged. It is vain, however, to endeavour to eradicate from the human mind the desire for the magical, marvellous, and sensational. Tales, romances, and novels are the most popular reading among ourselves. That we have to such an extent got rid of the corrupting and depraving elements in such compositions makes us hope that a time will come when the light literature of China shall be without the grossnesses that at present disfigure it.

We must not close without saying that the value of Mr. Giles's work is enhanced by an Appendix containing a translation of *The Divine Panorama*, a Taoist work very largely and freely distributed throughout the Chinese empire, giving an account of the Ten Courts of Purgatory—derived, indeed, from Buddhism, but bearing the imprint of Taoism, and setting forth the principles and details of retribution in Purgatory and Hell. JAMES LEGGE.

CURRENT LITERATURE.

Genealogical and Chronological Tables illustrative of Indian History, with Condensed Historical Summary. By Alexander Graham. (W. H. Allen.) *Geography of India, with Historical Notes.* By George Duncan. (Madras: Higginbotham; London: Trübner.) These two little Indian schoolbooks may conveniently be noticed together, for they have many features in common. They both illustrate that greater productiveness in literature which characterises Madras, as compared with her sister presidencies. The cause of this greater productiveness we are at a loss to explain. But the fact is notorious that Madras has always taken the lead, whether in the reprinting of scarce works of historical value, or in the compilation of English text-books for schools and colleges. Both of these books, again, possess merits and defects of the same kind, though we are glad to admit that the merits largely outweigh the defects. The information, historical and geographical, is conveyed with much conciseness and with tolerable accuracy. The art of the printer skilfully contributes to impress the leading facts upon the eye of the reader. In a word, these Madras school-books compare favourably with the best of the same class published in England. We fear it is utopian to hope that English school-boys, or even English students, will ever make themselves familiar with the strange names of men and places which really occupy so large and so honourable a place in our own history. But the plain truth is that the English public cannot be persuaded to take interest in India. Even at the present time more attention is being paid to the tedious operations of the Russians in Central Asia than to the material progress of our Indian empire. Merv has a more definite existence to the newspaper reader than Karachi or Rangoon. But to return to the books under notice. We have been much struck in both of them alike with the ignorance displayed by the writers when they get beyond the limits of their own presidency. India is a continent rather than a country; and local knowledge of one province, however great, affords no guarantee against the most ludicrous blunders as regards other provinces. Of such blunders in both books we have made a collection, but we forbear to lay them before a public that would fail to appreciate the jokes.

Aggravating Ladies: being a List of Works published under the Pseudonym of "A Lady," with Preliminary Suggestions on the Art of describing Books. By Olphar Hamst. (Quaritch.) This little work consists of two parts. In the

first the author favours the world with his ideas on the essential points to be kept in view in cataloguing books; the second is occupied with the particulars of 151 works (most of which are contained in the Library of the British Museum) bearing on the title the aggravating words "By a Lady," and the list has been compiled and printed in the hope that the authorship of many of them may now be disclosed. We are afraid that the enthusiastic bibliographer will not succeed in obtaining all the information which he desires or deserves, although it will be apparent to any person who takes the trouble to peruse the list that the names of the authors must in many cases—as, for instance, in *Dartmoor Legends* (1857) and *Oriental Nature, with Preface by G. R. Gleig* (1865)—be known to a large circle of friends. The science of bibliography, if we may be allowed to dignify it by those words, has taken vast strides in the last twenty years; but much ground remains to be covered ere the goal of perfection is arrived at. The hints and suggestions of Mr. Hamst are brief and to the point. If they are adopted by future bibliographers, another distinct step in advance will have been taken. Although this pamphlet has been published for the especial object of educating cataloguers, it is worthy of perusal by the outside world. There is much in it which will interest and instruct the general reader.

Life and Society in America. By Samuel Phillips Day. First Series. (Newman and Co.) Mr. Day has given us a collection of graphic and vivid sketches, taken from the more superficial aspects of Transatlantic life in such centres of commercial and intellectual activity as New York, Philadelphia, Washington, and Boston. The author, who has devoted a considerable portion of his pages to describing the institutions and modes of living peculiar to New York, does not seem to have been at all favourably impressed by the moral and intellectual atmosphere of the "Empire City." It is only natural that a great commercial and financial centre should be destitute of those refining and ennobling associations more or less inseparable from a seat of government or an abode of learning; that the dollar should be unduly exalted, and that mere vulgar ostentation should usurp the place of a tasteful and discriminating hospitality. But it would be as unfair to judge the American people by the standard of "civilisation" current in New York as it would have been to have estimated the French as a nation from some specimens visible in Paris during the Second Empire. Mr. Day gives us a thorough insight into the much-vaunted hotel-life of New York, and a very dear, uncomfortable sort of existence it seems to be. In the old days, before the War of Secession, it was possible to live in one of these establishments for two dollars and a-half *per diem*. At the present time the charges are at least doubled, and the fare is not so liberal or so well served as under the old régime. We are somewhat surprised to learn that no fewer than forty clubs flourish in this city of hotels and restaurants. Our cousins have even gone so far in imitation of us as to have clubs rigidly exclusive—almost as exclusive, to use the author's words, "as our own Athenæum or the Traveller's," admitting no one who is not fortunate enough to hold a "first position" in society. Not the least interesting chapters in the book are the two devoted to initiating the reader into the mysteries of the "Literary Bureau" (the chief office of which is located at the Cooper Institute, New York), and dealing with lectures and lecturing. It is well known that the art of lecturing has been carried to a very high pitch on the other side of the Atlantic. How lectures are organised and audiences secured for moderately gifted orators by the agency of the bureau we will

allow Mr. Day to explain to his readers. The account given of Philadelphia, the capital of Penn's domain, with its various institutions, including the male orphanage founded by the charitable Frenchman, Stephen Girard, is most interesting. The author found Philadelphia, as well as Boston, the residence of Longfellow and the traditional home of Transatlantic men of letters, far more congenial to him than the generality of great American cities. Here there seems to exist a certain aristocratic tone more in harmony with Old World feelings—or, if you will, prejudices. The leading families are proud of their "Old Country" origin, and exercise a powerful and legitimate influence upon the mass of the population. Altogether, the impression left on Mr. Day by these two "colonies" of the "Old Country," to use the word in its archaic sense, was most pleasing. We are next introduced to official society in the "gay Capitol," as Jonathan terms Washington, the seat of the United States Government. Here a certain courtly air has been imported by the foreign diplomats and ambassadors whose residence it is. Living is naturally very expensive, and one would pity the Cabinet Minister obliged by an imperiously exacting etiquette to give seven receptions each season on a salary of eight thousand dollars, did he not possess—witness recent scandals—other means of "making out." Sporting men will doubtless peruse with interest the chapter on "Tippling." Mr. Day gives an exhaustive list of the ingeniously concocted drinks retailed at American bars, some of which have, during the last few years, been making their way into Europe. It seems that in point of hard drinking the great cities of the Union are, to say the least, no better than their English cousins. The book is closed by a most interesting chapter descriptive of the "Camp of Zion," as the Mormon community term their settlement in Utah. Apart from their peculiar matrimonial views, this sect appears to be harmless enough, consisting of hard-working and sober tillers of the soil, impregnated with a puritanic austerity of manners and morals. In taking leave of Mr. Day we must thank him for a picturesque and agreeable book, and only trust we shall not wait long for that second series of these amusing sketches which the title-page seems to promise.

A Pleasure Trip to India during the Visit of H.R.H. the Prince of Wales. By M. E. Corbet. (W. H. Allen.) The visit of the Prince to India took place in the winter of 1875-76. The Preface of this book is dated just four years afterwards, in November 1879; and we have only received it for review in the latter half of the present year. It may appear cruel to call attention to these chronological facts, but our motive is to excuse ourselves from the greater cruelty of criticising Mrs. Corbet's Diary from the point of view of literature.

The Underlying Principles of Indian Fiscal Administration. By John Hector. (Chapman and Hall.) The title of this book has a very big sound, and one by no means devoid of interest at the present time. But the writer, like many other Anglo-Indians, suffers under two disadvantages. He has nursed a crotchet until it assumes the dimensions of a personal grievance; and he is inarticulate in expression. The sum of his proposals is that the Indian Government should buy up the railways, and at the same time redeem the land of Bengal from the permanent settlement. Both of these projects we fancy that he has before now ventilated in pamphlets. Supposing that he were to obtain the ear of the English public, we greatly doubt whether he would convince them of the wisdom of either.

A Biography of Charles Bradlaugh. By Adolphe S. Headingley. (Remington.) The name of Mr. Bradlaugh is now added to those

of Lord Beaconsfield, Mr. Gladstone, and Sir Garnet Wolseley—a list, we believe, that includes all the living men whose biographies have recently appeared in regular book form. If such a thing was worth doing, Mr. Headingley has done it well. What he has produced is substantially an autobiography, written in the third person, and edited so as to lose the flavour of self-assertion it might otherwise possess. We make bold to say that not even the most delicate taste need be offended by his simple narrative of facts. On the other hand, those people who are not ashamed to call themselves social reformers will here find, embraced in the period of a single lifetime, and illustrated by that single life, a complete revolution as regards legal, political, and religious changes in this country. This register of alteration in English opinion forms the real value of the book. The man whose public life began amid a storm of brickbats and a web of legal disqualifications now finds himself an elected legislator, treated with toleration, if not with good-will; and his biography is published, with the usual handsome accessories, by a house in New Bond Street.

Agricultural Reform in India. By A. O. Hume. (W. H. Allen.) We have kept this book too long unnoticed, and now the main proposal which it conveys has received the powerful support of the Famine Commission. The author was secretary to the Indian Government in the department of agriculture—a department which was founded by Lord Mayo, and has never had a fair chance since his lamentable death. Mr. Hume, therefore, is an official, but engaged in preaching against officialism. The department of agriculture was strangled by the routine of the multifarious administrative duties thrown on it. It has now ceased to exist; but one of the most valuable recommendations made by the Famine Commission is that it should be forthwith re-established. Not only the general spirit of Mr. Hume's book, but also his practical suggestions, are full both of sympathy and intelligence. He cannot praise too highly the hereditary skill with which native cultivators adapt their crops to the season. He does not believe in the teaching of modern farms, nor in various other benefits which our alien administration has conferred upon an unwilling peasantry. This is what he says of their normal condition, and no man living can speak with greater authority:—

"Except in very good seasons, multitudes for months in every year cannot get sufficient food for themselves and their families. They are not starving, but they are hungry; they get less than they want, and than they ought to have."

After this, it is idle to discuss whether India is a rich country.

The Boondik Tribe of South Australian Aborigines. By Mrs. James Smith. (Adelaide: Government Printer.) Having been intimately acquainted with the aborigines of the south-eastern part of South Australia for more than thirty-five years, Mrs. Smith, there can be little doubt, is well qualified for the task she has undertaken of writing a memorial of the Boondik tribe—once numerous and powerful, but now rapidly dying out before the march of advancing civilisation. She has put together in the little volume before us a sketch of their habits, customs, legends, and language, and she trusts that in the future it will be found not unserviceable to the historian, the antiquary, and the philologist. The third part of the book, which is devoted to the structure of the language of the Boondik tribe, and contains a full vocabulary, will, no doubt, some day prove exceedingly useful, especially as the vocabulary has been compiled by Mr. Duncan Stewart, formerly native interpreter in the district. The South Australian Government are to be congratulated on the liberality and

public spirit they have shown in printing the book free of cost to Mrs. Smith.

In *The Northern Watering-Places of France*, by Rosa Baughan (Bazaar Office), we have a guide-book for travellers to the holiday resorts of the French Netherlands, Picardy, Normandy, and Brittany. The book contains all needful particulars of hotel accommodation and charges, mode of access, &c., with regard to thirty-four seaside places between Dunkirk and Brest, many of which are probably unknown even by name to the majority of English travellers who venture across the Channel. Moreover, with the view of not taking the reader out of Brittany without some reference to the quaint old towns of that interesting province, the writer has added some notes on an inland route by boat and rail, *via* Quimper, Vannes, Nantes, and Rennes, to St. Malo, whence the home journey is easy, provided the weather be fair. From what we know of some of the places named we think that the book will be found useful, and it will certainly lighten the labours of the tourist in a very pleasant part of France.

Das Bündniss von Canterbury, von J. Caro (Gotha: Perthes), is an enquiry into the circumstances which led the Emperor Sigismund to enter into the Treaty of Canterbury with Henry V. of England in 1416. Herr Caro prints an important letter of Sigismund to Charles VI. of France, dated September 6, 1416, in which he gives his reasons for breaking his ancestral alliance with France and allying himself with England instead. He justifies his proceeding on the ground that France has refused to accept his mediation for peace with England, and has by its behaviour towards him thrown off its friendly attitude. Herr Caro defends against recent German critics the honesty of Sigismund's intentions and the trustworthiness of his biographer Windeck. The book is founded upon a research into Sigismund's State Papers, and throws light upon his connexion with France and England, as well as upon the proceedings of the Council of Constance. It is a good piece of work, and merits attention for its general bearing upon the politics of that somewhat involved period of history.

La Storia nella Poesia Popolare Milanese. Studio di Giovanni de Castro. (Milano: Brigola.) It would be impossible in writing on such a subject as the historical importance of popular songs not to say much that is interesting. But we must confess that Signor de Castro has managed to tell us wonderfully little in his space. Perhaps the subject is not a very fruitful one in the case of Milan; anyhow we cannot say we have gleaned much from Signor de Castro's book. He quotes nothing *in extenso*, and his references are mostly to books already in existence. The only poem which he publishes is an interesting one on the League of Cambray. We wish that he had given us less general talk, and had done more to illustrate his subject.

Gino Capponi, ein Zeit- und Lebensbild. Von Alfred von Reumont. (Gotha: Perthes.) This is an interesting contribution to the literary history of Italy during the present century, and is the work of one who was himself no small part of the activity which he chronicles. The Florentine literary circle which centred round Gino Capponi was well known to Baron von Reumont, who has almost adopted Tuscany as his country. This fact constitutes at once the merit and the defect of the book. Its merit is that it tells us so much about the political and literary history of Northern Italy; its defect is that it is not sufficiently concentrated round its chief character to give us a vivid conception of Gino Capponi's significance. The "times" have overwhelmed the "life," and we miss the intimate notices of personal relationships which lend interest to the record

of any life or character. We have rather to pick out for ourselves the salient points of Baron von Reumont's book, if we would reproduce the simple and high-minded Florentine student who was wrapped up in the past greatness of his city, and steadfastly devoted the labour of a lifetime to gain a fitting knowledge of it and present it to his own day. We have none of the workings of Gino's mind, no record of the method which he pursued in his studies, or of the means by which he overcame the hindrances of his blindness. The only personal reminiscences are those of literary intercourse—the evenings spent in Gino's company when he would discourse freely on all topics, and produce the accumulated treasures of his long experience of life and study. He would tell of Vienna in 1800, where the tradition of Metastasio was still living; of Alfieri's death; of Napoleon and Elise Baciocchi; he knew the *Shepherd of Hermas*, Augustine and Prudentius, as well as Homer and Thucydides, Virgil and Tacitus. He had the *Divina Commedia* at his fingers' ends, and would recite long passages from Ariosto, Machiavelli, Guicciardini, Parini, Alfieri, and even from Giusti; while Voltaire and Molière, Shakspeare and Byron, were almost equally familiar to him. While we fully acknowledge the many merits of Baron von Reumont's work, we have a complaint against him which is rarely brought against a biographer, that he is not sufficiently estimated his subject. He has treated Gino Capponi as one man of letters among others; he has not brought into prominence the rare significance of the life of a cultured student to whom the culture itself was the sole object, and who was impelled to its pursuit by the ennobling traditions which clung around his city and his race.

NOTES AND NEWS.

A SELECTION of Greek inscriptions, with introductions and annotations, is being prepared for publication by the Rev. E. S. Roberts, Fellow and Tutor of Gonville and Caius College, Cambridge. The volume will contain the most remarkable inscriptions extant, illustrative of palaeography, dialectology, and archaeology; and an historical sketch of the Greek alphabet, illustrated by facsimile inscriptions on a reduced scale, will be given in the Preface. The work will be published by the Cambridge University Press.

DR. MAHENDRALAL SARCAR has undertaken to bring out an English translation with notes of the *Karaka*, the famous text-book of native medicine.

MESSRS. JOHN WALKER AND CO. will publish shortly the "Elstow Edition" of *The Pilgrim's Progress*. It will be illustrated with twenty-four full-page engravings by an eminent artist; and a new memoir of Bunyan will be prefixed, giving the results of the latest criticisms and investigations. Wood-cuts of views in Elstow and its neighbourhood will be included. Advantage has been taken of the restoration of Elstow church to secure the oaken beams and woodwork (the latest of which dates from 1530), and portions of them will be inserted in the binding. The publishers' aim is to produce not only a handsome book for the drawing-room table, but also a most interesting and genuine memorial of the great allegorist.

MESSRS. LONGMANS announce as in preparation a volume of *Biographical Studies*, by the late Walter Bagehot. It comprises "The Character of Sir Robert Peel" (1856); Lord Brougham (1857); Mr. Gladstone (1860); William Pitt (1861); "Bolingbroke as a Statesman" (1863); Sir George Cornewall Lewis (1863); "Adam Smith as a Person" (1876); and "Lord Althorpe and the Reform Act of 1832" (1876).

THE work on the *Desert Plants of Egypt*, drawn and described by Sir Gardner Wilkinson, will, it is expected, be published next year. The drawings were made during Sir Gardner's explorations from 1823 to 1850. Lady Wilkinson and Mr. W. Carruthers, F.R.S., are acting as editors of the work, which will include all the plant references to be found in the late explorer's MSS.

MESSRS. GRIFFITH AND FARRAN will publish shortly a series of twelve story-books about animals, for little readers, entitled *The Tiny Natural History Series*. They will all be illustrated by the best artists, and are especially intended for Sunday-school and other prizes. In one way or another the books either impart knowledge about animals, or inculcate their kindly treatment. They will also publish two other series of twelve books each—*Our Boys' Little Library* and *Our Girls' Little Library*—designed especially for school prizes. They consist of pictures and reading for little folks. Nearly every page contains an illustration, and the aim has been to make the books in every way attractive, both to the eye and the mind of the young people for whom they are intended.

PROF. G. MASPERO returned to Paris about a week ago, bringing with him from the museums of Italy a rich treasure of inedited inscriptions, &c., for his projected *History of Ancient Egypt*.

Ancient Chester and its Neighbourhood is the title of a work to be immediately published. The letterpress is by Mr. Thomas Hughes, F.S.A., and the plates were drawn and etched by G. and W. Batenham and John Musgrave between the years 1814 and 1817. The present issue will only extend to three hundred copies.

MESSRS. LONGMANS will publish in October a new volume of fairy-stories by Julian Hawthorne, entitled *Yellow-Cap and other Fairy-Stories*—viz., *Rumpty-Dudget*, *Calladon*, and *Theeda, an Allegory*.

MR. THOMAS FERGUSSON, who for many years past has represented France and Belgium at Chefoo, in the North of China, is engaged in publishing at Shanghai a work entitled *Chinese Researches*. The first instalment, which has just appeared, deals with "Chinese Chronology and Cycles," and is levelled at the pretensions to high antiquity set up by native authors for the history of China.

MESSRS. DALZIEL BROS. have for many years been engaged on a series of Bible illustrations from original drawings by some of our most eminent British artists. An India paper edition, of limited number, will be issued as *Dalziel's Bible Gallery*, and will contain drawings by Sir Frederick Leighton, P.R.A., E. J. Poynter, R.A., G. F. Watts, R.A., E. Burne Jones, F. Madox Brown, Holman Hunt, and others. The drawings have been made expressly for Messrs. Dalziel, and have never before been published. The volume, handsomely bound in vellum, will be issued early in November by Messrs. George Routledge and Sons.

WE are informed in the annual report of the Asiatic Society of Bengal that the translation of the *Ain-i-Akbari*, which was interrupted by the death of Dr. Blochmann, will be continued by Capt. H. W. Clarke. It was hoped that the MS. of Blochmann's translation of the second volume might be recovered, but, as all investigations have proved fruitless; Capt. Clarke has been persuaded to continue and finish this important undertaking. It is very desirable that the *Abkar Namah* of Abul Fazl, which is now being published in the original by Maulawi Abd ur Rahim, may be accompanied by an English translation.

DR. RAJENDRALAL MITRA has brought out the last fasciculus of the *Agni Purāna*, contain-

ing an English Introduction which describes the contents of the work. He will now proceed with printing the text of the *Vāyu-purāna* in the *Bibliotheca Indica*. A translation of that *Purāna* by Prof. Bhandarkar, of Elphinstone College, will appear in *The Sacred Books of the East*, edited by Prof. Max Müller.

A NEW journal for the promotion of spelling reform in Germany and abroad is to appear shortly, under the editorship of Herr W. Vieter, of Wiesbaden. It will be entitled *Zeitschrift für Orthographie*.

THE *Athenaeum Belge* announces the death by dysentery at Beyrouth, on July 28, of M. Ezequiel Uricoechea, Professor of Arabic in the University of Brussels. M. Uricoechea was born at Santa-Fé de Bogota in 1834, and was the author of a translation of Caspari's Arabic grammar and of various works on the archaeology and primitive languages of America.

ON the occasion of the Camoens tercentenary, a *Bibliographia Camoniana* was published by Senhor Theophilo Braga (Lisbon: Rodrigues). It is in five parts, comprising (1) a list of all the editions of the works of Camoens; (2) a list of commentaries, critical studies, and literary works on the poet; (3) translations; (4) monographs on Camoens by foreigners; (5) works of art relating to Camoens. Only 325 copies were printed.

THE Rev. J. H. Overton has in the press *The Life and Opinions of the Rev. William Law, M.A., Nonjuring and Mystic Divine*, formerly Fellow of Emmanuel College, Cambridge, Author of "The Serious Call," &c. Messrs. Longmans are the publishers.

A WEEKLY paper, to be entitled *The New Zealander*, will be started in New Zealand next month, having Miss Amelia B. Edwards' Lord Brackenbury for its first serial. A second edition of *Lord Brackenbury* is also about to be issued by Messrs. Hurst and Blackett.

ACCORDING to the *Anglo-Brazilian Times*, an effort is again being made to obtain a grant for payment of the cost of publishing the works of the deceased Brazilian mathematician, Gomes de Souza. The printing of the work in French has been effected by Brockhaus, of Leipzig, who threatens to destroy the sheets if the five thousand dollars due be not paid.

LE COMTE RIANT has just discovered the long-lost Chronicle of Philip of Navarre, which, under the title of *Gestes des Chiprois*, contains the history of Cyprus from 1131 to 1309. The MS. of this Chronicle is from the hand of a prisoner, named Jehan Le Miège, who finished it in 1343.

AMONG American publishers' announcements we notice: *British Thought and Thinkers—Critical, Biographical, and Philosophical*, by Prof. Geo. S. Morris, of Johns Hopkins University; *Historical Studies of Church Building in the Middle Ages*, by Prof. C. E. Norton; a translation of *The Political History of Recent Times, 1816-1875*, by Prof. W. Müller, of Tübingen; Mr. Aldrich's *Stillwater Tragedy*; &c.

PROF. ANGELO DE GUBERNATIS requests us to mention that vol. i. of the *Transactions* of the Fourth Oriental Congress, to which we called attention a week or two since, was edited by Prof. Fausto Lasinio.

Belle's Pink Boots is the title of a new book by Joanna H. Matthews, the author of "The Bessie Books," which enjoy much popularity on the other side of the Atlantic. It will be published by Messrs. Griffith and Farran during the Christmas season, and will contain sixteen coloured illustrations by Ida Waugh.

THE same firm announce for immediate publication *Nimpo's Troubles*, by Olive Thorne Miller, author of *Little Folks in Feathers* and

Fur, illustrated by Mary Hallock and Sol. Eytinge.

MESSRS. LONGMANS have in preparation *The Flight of the "Lapwing": a Naval Officer's Jottings in China, Formosa, and Japan*, by the Hon. Henry Noel Shore, R.N.

M. A. DOZON, French Consul at Larnaca, has received a commission to complete his studies of the Albanian language in the Albanian colonies of Calabria, Sicily, and Greece.

AFRICAN EXPLORATION.

IN the ACADEMY of May 8 we sketched the journey of the Royal Geographical Society's East African expedition up the west side of Lake Tanganyika to the date of Mr. Jos. Thomson's arrival at Ujiji at the end of December, and we now give a brief account of the work done by this most successful explorer on the return journey to Zanzibar, which was reached in the middle of July. After a short rest Mr. Thomson recrossed the lake with the intention of exploring the Lukuga Creek for three or four days' journey inland towards its supposed junction with the River Congo. For six days he persevered, in spite of great opposition on the part of his porters, but was then compelled to give in and to turn his steps in a southeasterly direction for Liendwé, on the River Lofu, where most of his men were encamped in charge of Chuma, Livingstone's old follower. Mr. Thomson found that the Lukuga flowed west-north-west from Lake Tanganyika to Meketo's, and then about west towards the Congo, and, as far as his knowledge goes, it runs through a most charming valley, with hills rising from 600 feet to 2,000 feet in height. On leaving the Lukuga he struck into Urua, where he found the inhabitants so extremely troublesome that he was obliged to forego a most interesting piece of exploration, and return to Mtowa, on the west shore of Lake Tanganyika. Thence he crossed to the east side, and visited the Belgian station at Karema, where he was most kindly entertained by Capt. Carter, whose sad fate we have had but lately to record. Crossing the lake again, he rejoined his main party at Liendwé on April 7, and was much relieved to find everything in good order after his absence of nearly five months. Another serious disappointment, however, awaited him here, for he found that the route to the coast which he had marked out for himself was impassable on account of a war between Merere, a well-known chief, and the Wahehe. Still, though he was driven from his projected scheme, his homeward march from Liendwé has not been fruitless. Passing round the south end of Lake Tanganyika, as far as the mouth of the River Kalambo, Mr. Thomson struck about north-east through Ulungu and Fipa, until he reached by easy ascents the town of Kapufi, in S. lat. 8°, E. long. 32° 25', in a region which, from the blank on the maps, appears to have been previously unknown even by name. While at Kapufi, Mr. Thomson was able to settle the vexed question of Lake Hikwa, or rather Likwa, which has puzzled geographers not a little. He, of course, only saw a portion of it, but from what he could gather it must be from sixty to seventy miles in length and from fifteen to twenty in breadth. It lies two days east of Kapufi in a deep depression of the Lambalamfipa Mountains. A large river named the Mkafa, which rises in Kawendi, falls into it, and by its tributaries drains the greater part of Ukonongo and Fipa, and the whole of Mpimbwe. So far as Mr. Thomson could discover, Lake Hikwa, or Likwa, has no outlet at all, and certainly none on the western side. The expedition afterwards made its way into more beaten tracks, and returned to the coast by the

ordinary caravan-road. So much work during the long journey was unexpectedly thrown on Mr. Thomson, owing to the lamented death of Mr. Keith Johnston, that he had little leisure for making extensive natural-history collections; but he has still been able, as he puts it, to gather a few plants and shells by the wayside, which Dr. Kirk thinks will prove interesting and valuable.

MAGAZINES AND REVIEWS.

MR. GRANT ALLEN has contributed to the *Cornhill* an article on the "Growth of Sculpture," referring chiefly to sculpture among the ancient nations. But, like some other writers on this subject, he does not sufficiently realise the fact that the history of ancient sculpture was not so much a *growth* as a *forcing*, and that therefore, in describing it, the first necessity is to explain the mechanical appliances that had to be slowly invented and improved before high art could be thought of. The invention or improvement of tools and appliances was *forced* on by the need of useful and industrial articles, and there is little use in speaking of art in a true sense until the writer has made his mind clear on the innumerable questions of this sort. You must have tools before you can be a sculptor. So far, however, Mr. Allen has got as to have discovered that the material at hand, e.g., the granite of Egypt, the alabaster of Assyria, and the marble of Greece, played an important part in the history of ancient sculpture. But this discovery has for a long time been one of the elementary lessons in the study of archaeology. Mr. Allen might do good service by writing a history of the invention of the tools with which these materials were worked. At present, his notions of sculpture resemble those of Topsy about her own existence.

THE *Antiquary* for September is much above the average. Mr. G. Lambert's article on Smithfield is really an important contribution to knowledge, as it condenses in a handy form much that is scattered concerning a place of great historic interest. Mr. William Porter has given us the first chapter of a series on Saint Olaf, which promises well. We should admire it more if he had been somewhat more particular in his references, and had not gone out of his way, when writing on the Teutonic mythology, to misrepresent the faith of Islam. Speaking of the cruelties of which the Northern religion is thought by him to have been the direct cause, he says, "The counterpart both of its teaching and its influence in this respect we see in Islamism and in the Turk to-day." It is true enough that we do see it in the Turk—or, to speak more accurately, in many Turks—but it is far from correct to attribute the brutalities of half-savage people to the religion of Islam. Did Mr. Porter ever read the Koran or Mr. R. Bosworth Smith's *Mohammed and Mohammedanism*? If he has not, he might find the study of them a useful intellectual exercise. Mr. E. P. Shirley contributes a careful article on book-plates, and there is an unsigned paper on a monastic account book of the time of Henry VIII., which contains some useful facts. A word must be said about the review of *Caroline von Linsingen and William IV.* There cannot, we apprehend, be any doubt that the statements contained in this book, which have made it so attractive to a certain portion of the reading public, are false. If this be so, which we apprehend has been, or easily may be, demonstrated, it is hardly fair to speak of its contents as if they might be true. Such fungus growths are very noxious, as every student of history knows; when they fasten themselves on modern people they are evil from another point of view—namely, that they give quite needless pain.

SELECTED BOOKS.

GENERAL LITERATURE.

- BRENTANO, C. V. *Reisebilder aus Ober-italien*. München: Kellner. 2 M. 50 Pf.
EGGER, E. *Histoire du Livre depuis ses Origines jusqu'à nos Jours*. Paris: Hetzel. 3 fr.
MINERVINI, G. *Terre cotta del Museo Campano*. Fasc. 3, 4. Napoli: Detken & Rocholl.
PALANDER, E. W. *Uebersicht der neueren russischen Literatur von der Zeit Peters d. Grossen bis auf unsere Tage*. Leipzig: Brockhaus. 2 M.
REITER, M. *Die Orgel unserer Zeit. Ihre Entwickl., Construction, Prüfung u. Pflege*. 1. Lfg. Berlin: Feiser. 3 M.
RENAN, E. *L'Eau de Jouvence*. Paris: Calmann Lévy. 3 fr.

HISTORY, ETC.

- FRANZISS, F. *Der deutsche Episkopat in seinem Verhältnisse zu Kaiser u. Reich unter Heinrich III.* 1039-59. 2. Thl. Regensburg: Cöpppenrath. 1 M. 20 Pf.
LOSERTH, J. *Beiträge zur Geschichte der Römischen Bewegung*. III. Wien: Gerold's Sohn. 3 M. 60 Pf.
MC CARTHY, Justin. *A History of our own Times*. Vols. III. and IV. Chatto & Windus. 21s.
NOER, F. A. von. *Kaiser Akbar. Ein Versuch über die Geschichte Indiens im sechzehnten Jahrhundert*. 1. Lfg. Leiden: Brill. 4s.
SCHULTE, J. F. v. *Die Geschichte der Quellen u. Literatur d. canonischen Rechts von Gratian bis auf die Gegenwart*. 3. Bd. 1-3. Thl. Stuttgart: Enke. 38 M. 20 Pf.
SEMICHON, E. *Histoire des Enfants abandonnés, depuis l'Antiquité jusqu'à nos Jours*. Paris: Plon. 3 fr. 50 c.
WÜRDINGER, J. *Beiträge zur Geschichte der Gründung u. der ersten Periode d. bayerischen Hausritterordens vom heiligen Hubertus. 1441-1709*. München: Franz. 1 M. 30 Pf.

PHYSICAL SCIENCE.

- HORNES, R. *Materialien zu e. Monographie der Gattung Megalodus m. besond. Berücksicht der mesozoischen Formen*. Wien: Gerold's Sohn. 7 M.
STREINDACHNER, F. *Zur Fisch-Fauna d. Cauca u. der Flüsse bei Guayaquil*. Wien: Gerold's Sohn. 6 M.
WIENER, J. *Die heliotropischen Erscheinungen im Pflanzenreiche*. 2. Thl. Wien: Gerold's Sohn. 4 M.

PHILOLOGY, ETC.

- DIALOGHI di Platone, tradotti da Ruggiero Bonghi. Tom. 1. Fasc. 1. Eutifrone. Rome: Bocca. 1 fr. 20 c.
KRICHENBAUER, A. *Theogonie u. Astronomie. Ihr Zusammenhang nachgewiesen an den Göttern der Griechen, Aegypter, Babylonier u. Arier*. Wien: Konegen. 12 M.
MAHN, K. A. F. *Die Werke der Troubadours in provenzalischer Sprache*. 3. Bd. 4. Lfg. Berlin: Dümmler. 1 M. 50 Pf.
MEYER, W. *Die Urbinatische Sammlung v. Spruchvärsen d. Menander, Euripides u. A.* München: Franz. 1 M. 60 Pf.
MIKLOSICH, F. *Ueb. die Mundarten u. die Wanderungen der Zigeuner Europas*. XII. Wien: Gerold's Sohn. 3 M.
MINOR, J., u. H. SAUER. *Studien zur Goethe-Philologie*. Wien: Konegen. 6 M.
OGONOWSKI, E. *Studien auf dem Gebiete der ruthenischen Sprache*. Lemberg: Mikulowski. 4 M. 50 Pf.
SCHWIDDER, G. J. *De Diodori fontibus*. Libr. I.—IV. Berlin: Weber. 1 M. 60 Pf.
SEDLMEYER, A. S. *Kritischer Commentar zu Ovids Heroiden*. Wien: Konegen. 1 M. 60 Pf.

CORRESPONDENCE.

A PARALLEL.

Deanery, Bocking: Sept. 6, 1880.

Mr. Charles De Kay's lines "On Revisiting Staten Island," quoted in the ACADEMY for August 28, bear a resemblance (which is, however, almost certainly accidental) to a beautiful sonnet by Giovanni Meli, the Sicilian Anacreon. It may not be uninteresting to compare the two poems.

"Muntagnoli interrutti da vaddati,
Rocchi di lippu e areddara vistuti,
Caduti d'acqua chiari inargintati,
Vattali marmuranti e stagai muti;
Vausi, e cunzari scuri, ed imbucati,
Sterili junchi e jnestri ciuruti,
Trunchi da lunghi età malisbarrati,
Grutti e lammichi d'aquai già impituti,
Passari sulitari chi chianigiti,
Ecu chi ascuti tutti e poi ripeti,
Umi abbrazzati stritti da li viti;
Vapuri taciturni, umbri segreti,
Ritiri tranquillissimi accugghiti
L' amicu di la paci e la quieti."

"Ye gentle hills with intercepting vale,
Ye rocks with musk and clinging ivy dight,
Ye sparkling falls of water silvery pale,
Still meres and brooks that babble in the light;
Deep chasms, wooded steepes that heaven assail,
Unfruitful rushes, broom with blossoms bright,
And ancient trunks encased in gnarled mail,
And caves adorned with crystal stalactite

Thou solitary bird of plaintive song,
Echo that all dost hear and then repeat,
Ye vines upheld by stately elms and strong,
And silent mist, and shade, and dim retreat—
Welcome me! tranquil scenes for which I
long—
The friend of haunts where peace and quiet
meet."

EVELYN CARRINGTON.

THE BILINGUAL CILICIAN INSCRIPTION.

Esher, Surrey: Sept. 6, 1880.

I hope I am right in supposing that Mr. Sayce has now considerably modified his former statements as to certain Cilician or other hieroglyphs being Hittite.

A priori, of course, a set of six hieroglyphic signs found between Smyrna and Cilicia are much more likely to be Cilician than Hittite. To confine myself, then, to the Cilician medal of King Tarqutimi—Mr. Sayce says that two of the symbols "occur frequently" in those Hittite inscriptions which are now actually in the British Museum, and may be there consulted by anyone. Unfortunately he has not thought it needful to state which these two out of six symbols are, except by saying they "are associated with the ideograph of country." The first two of the six, he says, have the phonetic value of Tarku(n), which may be true for aught I know in Cilician, but is not so in Hittite. As to the "ideograph of country," I thought Mr. Sayce had changed it to the ideograph of a god, but, likely enough, it may have vibrated once more into his original nomenclature. There is one character, the fifth in position, which I believe Mr. Sayce called at first a double pyramid. Does he mean this? and, if so, which is the fourth, and do these represent the god or the country? A symbol somewhat like this double pyramid occurs *once* in the first line of the dilapidated statue in the British Museum. Its comparative height is, however, much greater than that of the Cilician double pyramid, nor does it occur "frequently."

I may mention that a very high authority indeed has given me a name for the "country" very different from Mr. Sayce's name; and also where Mr. Sayce talks of an "archaising form," the same authority told me it was "very late."

DUNBAR I. HEATH.

A COMPILER ON CHAUCER.

Helensburgh: Sept. 5, 1880.

Students in Scotland preparing for university local examinations may actually be found using a text-book, by Mr. J. D. Morell, LL.D., in which the following are stated as facts about Chaucer:—

"Geoffrey Chaucer was born in London in 1328, the year after the coronation of Edward III. His father was probably one Richard Chaucer, a vintner, of London. . . . He probably studied at Cambridge, and perhaps at Oxford also; and there is some evidence for believing that he was intended for the bar, and that he was a member of the Middle Temple. He seems to have joined Edward III.'s army in 1359, at the age of thirty-one," &c.

The book has no date on the title-page, and one might conclude that the author had produced it twenty years ago were it not that he professes to commend Morris and Skeat's *Specimens*, and quotes from an article written by Mr. Furnivall in 1873. With a knowledge of such literary guidance, Mr. Furnivall will, no doubt, cease to be surprised that Scotland still stands where she did in reference to the Chaucer Society.

THOMAS BAYNE.

POPE'S ODE, "THE DYING CHRISTIAN TO HIS SOUL."

London: Sept. 6, 1880.

The publication of Mr. Leslie Stephen's monograph on Pope reminds me of an extraordinary literary coincidence which, so far as I know, has attracted little attention from the poet's biographers. I have said "coincidence," but a stronger term would probably be justifiable. It may safely be affirmed that not one of Pope's compositions has attained the same world-wide popularity as the famous ode whose title I have given above, but which is, perhaps, more frequently indicated by its first line, "Vital spark of heavenly flame." In sending the ode to Steele, at whose request it was written, Pope said,

"You have it, as Cowley calls it, just warm from the brain; it came to me the first moment I waked this morning; yet you'll see it was not so absolutely inspiration, but that I had in my head, not only the verses of Hadrian, but the fine fragment of Sappho."

Whereupon Warton observes that it is possible the author might have had another composition in his head besides those referred to; "for there is a close and surprising resemblance between this ode of Pope and one of an obscure and forgotten rhymist of the age of Charles II., Thomas Flatman." How close the resemblance is, however, few have any idea, as the two odes have never been placed in juxtaposition. It is to be feared that in this matter Pope was guilty of one of those unworthy actions of which he was by no means incapable. There can be little question that, if, as he said, he had the verses of Hadrian and the fragment of Sappho in his head, he had still more clearly in his head the verses of Thomas Flatman. In order to establish this I will give both odes. Pope's runs thus:—

"Vital spark of heav'nly flame!
Quit, oh, quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh, the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

"Hark! they whisper; angels say,
Sister Spirit, come away.
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath,
Tell me, my soul, can this be death?"

"The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

Flatman's ode, which in the edition of the poet's works before me—that of 1687—is entitled "A Thought of Death," is as follows:—

"When on my sick bed I languish,
Full of sorrow, full of anguish,
Fainting, gasping, trembling, crying,
Panting, groaning, speechless, dying,
My soul just now about to take her flight
Into the regions of eternal night;
Oh! tell me you,
That have been long below,
What shall I do!
What shall I think, when cruel Death appears,
That may extenuate my fears!

"Methinks I hear some Gentle Spirit say,
Be not fearful, come away!
Think with thyself that now thou shalt be free,
And find thy long-expected liberty;
Better thou may'st, but worse thou can'st not be,
Than in this vale of tears, and misery.
Like Cesar, with assurance then come on,
And amaz'd attempt the laurel crown
That lies on th' other side Death's Rubicon."

Poor Flatman, it will be seen, was far from being a literary artist like Pope, and had his

full share of bathos; but he is entitled to his due, and there can be no reasonable doubt (as I have already observed) that Pope worked upon the lines of his very uneven poem—a curious mixture of solemn, and crude, and trivial ideas. As little is known of Flatman, a few particulars concerning his life may be interesting. He was born in London about the year 1633, and was educated at Winchester and Oxford. He became a barrister of the Inner Temple, but enjoyed no practice, and, consequently, took to writing poetry and painting portraits in miniature. His poem on the death of the Earl of Ossory having been read by that nobleman's father, the Duke of Ormond, his Grace was so pleased with it that he sent Flatman a mourning ring, with a diamond in it of the value of £100. In 1685 Flatman published two Pindaric odes—one on the death of Prince Rupert, the other on the death of Charles II. He also published some remarkably successful political works in prose of a satirical nature. Flatman had a great aversion to marriage in his younger days, and wrote a set of verses against it, in which he described the miserable being who had entered the wedded state as

"Like a dog with a bottle fast tied to his tail;
Like vermin in a trap, or a thief in a jail;
Like a Tory in a bog," &c.

But in due course Flatman himself, "being smitten with a fair virgin, and more still with her fortune, he espoused her in 1672. Upon this," says Wood, "his ingenious comrades did serenade him that night in the said song." A contemporary said of Flatman that one of his painted heads in miniature was worth a ream of his Pindarics, and, after reading the latter, I can endorse the judgment. The poet died at his house in Fleet Street in the year 1688, the year in which Pope was born.

G. BARNETT SMITH.

SCIENCE.

THE BRITISH ASSOCIATION AT SWANSEA.

III.

THE announcement that Prof. Prestwich would read a paper drew a large audience to section C. on Monday morning, it being generally understood that the Oxford Professor of Geology intended to advance new views upon the formation of certain drift-deposits—views which are decidedly reactionary in character and somewhat at variance with those which he had previously propounded. To suggest a "diluvial" origin of any beds is nowadays to take rather a bold step. This was Prof. Prestwich's object; but the extent to which he proposed to apply his "diluvial" theory is not very large. Gravels are frequently found fringing valleys in which rivers now run; these gravels often contain implements of human manufacture associated with the bones of extinct mammalia. Such gravels were formerly considered as "diluvial," but they are now generally believed to be due to river-action—in fact, to be old alluvia of the rivers. Prof. Prestwich still holds the modern view; but certain drifts overlying these gravels and the adjacent higher ground—drifts which are sometimes described as "warp," "trail," "head," &c.—he believes to be due to a modified kind of diluvial action. A gradual submergence carried the land below the sea, and brought the Palaeolithic period to an end. A sudden re-elevation caused currents over the rising land, distributing the highest superficial beds in the manner now seen. The author has for some time back suspected that some action of this kind must have taken place, but it is only within the last few months that he has found, in the Channel Islands, direct evidence of it. Further particulars and a fuller statement of the arguments are promised shortly,

Mr. Seeborn's lecture on Saturday evening, on the North-East Passage, was provided for the especial benefit of the working-men of Swansea; but, as is usual on these occasions, many members of the Association were also present. The lecturer gave an account of early expeditions along the Northern shores of Europe and Asia, but dealt in greater detail with the recent expeditions of Nordenskiöld and Capt. Wiggins. The lecturer had been Wiggins' companion in one voyage, and he gave an account of their overland journey to the Northern Sea. The chief interest, however, of these exploring expeditions centres in that of Nordenskiöld, who, in 1878-79, safely navigated his vessel along the northern shore of Asia, through Behring Strait, the Japan and Indian Seas, and back to Europe by the Suez Canal. For daring, and for great results attained with small means, this stands in the first rank of Arctic voyages, and it is no unworthy rival to the early expeditions of Behring. Mr. Seeborn states that the interest of these voyages is chiefly scientific. It is doubtful whether the new route will ever be of any great commercial value; but future arrangements may, perhaps, be made by means of which the products of Siberia will be rendered available for European commerce.

Mr. R. B. Foote, of the Indian Geological Survey, gave a description of recent discoveries of chipped stone implements in Peninsular India. They are now known to be widely distributed in the coast laterite. Those recently found south of the Palaur River are mostly formed of chert, while those previously known more to the north are usually of quartzite. But the material of which the implements are made usually depends upon the rocks occurring in the district. Quartzite implements have been found in high-level gravels, partly lateritic.

Lieut.-Col. Godwin-Austen described the alluvial and glacial deposits of Kashmir and the Upper Indus Valley. Evidences of glacial action occur far below the present limits of the glaciers, but the glacial striae are rarely found at low levels; the rapid and powerful denudation to which the country is subject has destroyed them. The late Tertiary (Pleistocene) deposits of Kashmir are probably due to the elevation of the gneissic axis of the Pir-Panjal and Kajmag ranges. This axis crosses the main-drainage line of the Jhelum below Baramulla.

Sir C. Wyville Thomson sent an important communication upon the temperature of the sea-bottom between Faroe and Scotland. It has long been known that two very different sets of conditions are found on either side of a line joining these places. On the south-west there is a warm area, where the water has a temperature of 42° Fahr. at the bottom, or at six hundred fathoms; on the north-east there is a cold area, where the bottom water is only 30-35° Fahr. Very important changes in the fauna coincide with these different areas. From a careful study of the temperature soundings of the *Challenger* expedition, it appeared probable that variations of this nature were due to submarine ridges, cutting off the general oceanic circulation of the bottom water. In order to test this theory Sir C. W. Thomson applied to the Admiralty to allow Capt. Tizard, now surveying the west coast in the *Knight Errant*, to sound the area in question. The result of this is the discovery of a submarine ridge, rising to within three hundred fathoms of the surface, on the north-east of which the bottom water is supplied from the North Polar region. Those who are familiar with the details of recent deep-sea exploring expeditions will at once see the value of this discovery in the confirmation which it gives of a simple but very important theory of ocean temperature.

The Island of Torghatten, north of Trondhjem, is well known to tourists from its

curious pyramidal form, and the long cavern which intersects it 375 feet above the sea level. Weird stories are told as to the origin of this cavern; also greatly exaggerated accounts of its length. Geologists, who have exploded many a pleasing myth, have now brought Torghatten within the region of sober fact. Prof. W. J. Sollas tells us that the cavern was formed by marine action when the island stood 375 feet lower than now. The rock is traversed by two sets of joints; aided by these the sea wore a passage, six hundred yards long, through the island.

Dr. H. Hicks, whose researches among the older rocks of Wales have already borne much fruit, announces the discovery of some pre-Cambrian rocks in the Harlech Mountains. He first worked out these pre-Cambrian formations at St. Davids; proving that certain rocky ridges of that area, formerly supposed to be igneous intrusions, are mainly altered sedimentary rocks of very old date.

A valuable paper, descriptive of the geology of British Columbia, was supplied by Dr. G. M. Dawson; but of this, as of many other papers of a like character, it is impossible to give any intelligible account in a few lines.

Much good work is done by the Association in preparing reports on the existing state of some special science or branch of science. In such a report we often find excellent bibliographical lists of the literature relating to the subject in question. A noteworthy report of this kind was that on Spectrum Analysis, read in sections A. and B. The Association also gives its help in the publication of annual summaries of the work done in certain sciences. The geological and zoological records are thus aided. This year a paper on the Geological Literature relating to Wales was submitted to section C. by Mr. Whitaker, and will be printed in full in the annual Report.

Dr. J. H. Gladstone's report on Scientific Teaching in Elementary Schools led to an important discussion in section F. The difficulties which surround this subject are patent to all, but probably they are fully realised by comparatively few. Before children can learn anything of science which is worth their knowing, the teachers must themselves be taught, not merely by text-books and cram-examinations, but by good solid work in the field or laboratory. Much good is being done in this direction by the science schools at South Kensington, and in a few years' time a large number of qualified science teachers will be scattered throughout the country. When this is the case, we hope that the Education Department, which has spent so much public money to so good a purpose in educating the teachers, will give greater facilities for the scientific education of the scholars. The time at the disposal of the teachers is doubtless scant enough for the lessons now required; but it is hard to believe that a little cannot be found for teaching something of the world in which the children live. Such teaching, if properly given, would be a relief from other studies, and not truly an additional task. If the Association, by means of the knowledge obtained by its committees and the active interference of its Council, can help forward this good work it will do not a little for the advancement of science.

W. TOPLEY.

NOTES OF TRAVEL.

WE are glad to learn that the Portuguese Government have appointed Major Serpa Pinto a member of the *Commissão Central Permanente de Geographia*, in recognition of his distinguished services to geography in Africa. This body is entirely distinct from the Lisbon Geographical Society, and forms a department of the Ministry of Marine.

M. BLOYET, who, as we have before stated, is to be the head of the first station formed in East Central Africa under the auspices of the French branch of the International African Association, left Zanzibar on June 14, and on July 2 reached the scene of his future labours at Kondoa in Usagara.

CAPT. RAEMACKERS and the new Belgian expedition left Zanzibar for the interior on July 15. With a view to more rapid progress, he takes with him the smallest possible number of porters, as he is most anxious to reinforce M. Cambier's party at Karema, on Lake Tanganyika. He will be accompanied for the greater part of the way by M. Sergère, of Marseilles, who, as we have already announced, is about to try a somewhat novel experiment by establishing a large forwarding agency between the equatorial lake region and the coast. His principal dépôt will be at Tabora, in Unyanyembe, where all caravans stop whether en route to Lake Tanganyika or to the Victoria Nyanza.

THE expedition sent by the German African Association to establish a station in East Central Africa started from Zanzibar two days after Capt. Raemackers.

IN view of the recent disquieting rumours respecting the state of affairs on the Victoria Nyanza, owing to King Mtesa's reported hostility, it is satisfactory to know that by the last mail the Church Missionary Society received news from or of all their agents. Mr. Litchfield, having been in bad health, had tried to leave Uganda by the Nile route last February, but had been obliged to return. Some two months later he and Mr. Mackay crossed the lake, and had gone southwards, reaching Uyu on June 5. Prospects were stated to be more favourable in Uganda, and the people friendly. The three Waganda chiefs who recently visited England arrived at Zanzibar July 25.

ALTHOUGH Dr. Matteucci, with Prince Giovanni Borghese and Lieut. Massari, is now probably on the western frontier of Darfur, some of his notes on Kordofan, recently to hand, are well worth notice, as supplementing the information we have previously given regarding that part of his journey. Vegetation is stunted and poor; there are neither mountains nor plains, but a continuous series of undulations, due to the geological formation of the soil. Though Kordofan lies at an elevation of 2,000 feet above the sea, and 1,250 feet above the Nile, not a water-course is to be met with in all its extent (nearly 250,000 square miles), and the mean temperature is said to be 92° F. In recent years the rainfall has been very irregular and small in quantity, and the inhabitants have had to depend more and more on wells for their water. At first the supply was plentiful at the depth of a few inches, but now the wells have to be sunk to an enormous depth, and then not always successfully.

THE agents of the China Inland Mission have lately been especially active in their journeys in the little-known parts of the empire. The two ladies, Miss Wilson and Miss Fausset, who, as we have before stated, ventured alone on a long journey to the north-west, have arrived in safety at Hanchung-fu, in Shensi—a feat which would have been quite impossible but a few years ago. Mr. F. W. Baller had arrived at Ichang, on the Upper Yangtze-Kiang, after a long journey through the Hunan province to Kweiyang-fu, the capital of Kweichow, and after that to Chungking, in Szechuen. Mr. T. W. Pigott sends home a long report of a journey which he had made in Manchuria. In one place he mentions having met four Koreans, who were bringing to Mr. MacIntyre, at Newchwang, a further supply of Korean books, which were well bound in parchment, and on better paper than the Chinese use. These books

established Mr. MacIntyre in what was little more than his theory before, viz., that the Coreans have a perfect system of signs, which, attached to the Chinese characters, render any Chinese book readable and intelligible to an educated Corean. A Corean convert, named Teway, it may be incidentally mentioned, is now engaged in translating the New Testament and *The Pilgrim's Progress* into his native language.

PROF. NORDENSKIÖLD is about to visit St. Petersburg for the purpose of scientific research in the libraries and museums there in view of his proposed expedition overland to the mouths of the Lena.

SCIENCE NOTES.

Uniformity in Geological Maps.—It will be remembered that a committee for organising an International Congress of Geologists was formed some time before the last French Exhibition was opened, and that the Congress met in Paris during the autumn of 1878. We have just received a copy of the *Comptes-rendus Sténographiques* of the proceedings, in the shape of a volume of three hundred pages, containing the papers read during the meetings, with the discussions thereon. One of the most important points to which the attention of the Congress was directed was the discussion of several schemes for securing uniformity in geological nomenclature and in the methods of colouring geological maps. Various codes of signs are adopted by the Surveys of different countries, and it thus often happens that the maps of one Survey are not understood at a glance by those geologists who are unacquainted with the special scheme in use. With a view to unification, suggestive papers were read before the Congress by Mr. James Hall, MM. Renevier, de Chancourtois, Stephanesco, Rutot, Vilanova, and Sterry Hunt. It will thus be seen that a great variety of nationalities was represented at the Congress, and it is to be hoped that the Report just published will lead to some practical result in the direction of uniformity. It is one of those wide subjects which ought to be discussed at an international congress, since it is only on the recommendation of such a body that concerted action is possible.

FINE ART.

Lettres de Eugène Delacroix. Recueillies et publiées par Philippe Burty. Nouvelle Edition. (Paris: Charpentier.)

THE new edition of Delacroix's Letters deserves a word of special notice on account of the variety and importance of the fresh matter which it contains; for although M. Burty had used every diligence in gathering together his materials in the first instance, yet the original edition had scarcely made its appearance before he received as many as eighty notes and letters, some of which were of great interest. These he has included in the present volumes, and they are accompanied by a valuable document furnished by M. Lasalle-Bordes, together with supplementary notes full of information concerning Delacroix during some of the most active years of his life.

M. Lasalle-Bordes made the acquaintance of Delacroix in 1838. At that date the great master was on the point of finishing the paintings of a room in the Chamber of Deputies formerly called the "Salon du Roi;" he had also just obtained the commission of decorating the libraries of the two Houses. To aid him in this immense under-

taking, Delacroix secured the services of M. Lasalle-Bordes, who seems to have devoted himself to the task with unselfish enthusiasm, and, after having been tried by the execution of one or two comparatively trifling pieces of work, he was charged by Delacroix in the spring of 1840 to carry out his designs for the cupola of the Luxembourg. At this time, he tells us, Delacroix's health had already become very delicate, and he was physically incapable of supporting the fatigue of carrying out his own schemes on the spot. Out of the twenty subjects with which the ceiling of the library of the Chamber of Deputies was decorated, only five were actually painted by himself, five were executed by pupils, and no less than ten fell to the lot of M. Lasalle-Bordes, who also retouched all the twenty when they were in place. The two hemicycles of *Orpheus* and of *Attila*, both in the Chamber of Deputies, were originally intended to be executed, like the decorations of the library ceiling, on canvas, but a fissure made its appearance in the masonry, and necessitated the destruction of the *Orpheus* when it was far advanced; the work had to be begun again, and the second attempt was made on the wall itself, covered with a preparation of wax, the same method being afterwards employed in the execution of the hemicycle of *Attila*. Seven years in all were spent by M. Lasalle-Bordes in these labours, and his zeal was still fresh when the revolution of 1848 broke out, disturbed the immediate execution of other projects, and threw Delacroix into a state of the liveliest uneasiness. Lasalle-Bordes quitted Paris for a stay of some duration near his native town of Auch, and his return to Paris seems to have been speedily followed by a change in the nature of his relations to the master who had hitherto inspired him with devoted enthusiasm. He was, to begin with, not much struck by the beauty of the finished designs which Delacroix proposed that he should carry out for him in the church of Saint-Sulpice. Delacroix most probably perceived this, and may have suffered from missing the stimulus which he was accustomed to derive from the warm admiration previously bestowed on all his work by M. Lasalle-Bordes. A coolness grew up between them; M. Lasalle-Bordes thought his interests had been neglected, by the man whom he had served faithfully, when the Salon opened, and he found that Delacroix—that year a member of the jury—had not done for him all that he expected in the matter of hanging his picture of *The Martyrdom of the Seven Machabees*. Thus the connexion which had long been honourable to both came to an unhappy end, and M. Andrieu was called, during the last years of Delacroix's life, to fill the place which had been previously occupied by M. Lasalle-Bordes.

By his employment in Delacroix's service of seven critical years of his life, M. Lasalle-Bordes evidently believes that he sacrificed his prospects of making a name for himself; but, although he even goes the length of taxing his dead master with something like a malevolence which seems wholly foreign to what we know of Delacroix's character in his relations with other men, the biographical

notes with which he has furnished M. Burty are remarkably free from *animus*, and can be read with undisturbed pleasure. The close intimacy of common work furnished M. Lasalle-Bordes with exceptional opportunities for observing the peculiarities of Delacroix's genius and temper, and his inferences from what he saw seem sound and suggestive. "Son génie," he says, "lui venait de sa grande impressionnabilité; sa force c'était ses nerfs." And again, "Lorsque ses nerfs ne lui servaient pas, il tombait dans une prostration pénible à voir, ce n'était pas le même homme." Always at the mercy of uncertain health, the strength and the character of Delacroix's impressions changed with perplexing rapidity, and the very vivacity with which they seized on him at the first moment ensured their more speedy exhaustion. Nothing can surpass the vivid brilliance and charm of the passages in the letters which describe the marvels of his journey to Morocco (pp. 174, 177, &c.); but the spirit soon flags, and the writer sadly complains that "les sensations s'usent à la longue." We are not, therefore, surprised when we find that, with one of so changeable a temperament as Delacroix, it was always the first impulse which yielded the finest fruit, and that the clearest stamp of his genius is borne by the work which he produced the most rapidly. His years of youth, too, were the richest, and his *Massacre de Scio*, and other works belonging, not to his days of established fame, but to the ten years between 1830 and 1840, are those which must for ever be identified with his name. The painting of portraits was to him, as might be expected, one long and irritating agony, and in others Delacroix set most store by the very qualities which he himself possessed. Work slowly ripened and polished did not attract his admiration; Rubens called forth his passionate enthusiasm: "Quelle puissance," he cried, "de jet!" but "les antiques me lassent vite;" and even Titian, as compared with Veronese, was no great favourite.

The power which Delacroix admired in Rubens, "la puissance du premier jet," he possessed in no small measure himself, and the extraordinary energy which at times carried him to the heights was betrayed by no unfaithfulness on his part. With every gift which might have commanded the admiration of the world, he lived absorbed by his art; physical suffering alone flawed his splendid gifts, and the whole story of his failures and of his achievements may be read in a single sentence of M. Lasalle-Bordes: "Quand il n'était pas souffrant il y avait un charme infini à le voir peindre."

From the notes of M. Lasalle-Bordes we get such a vivid, if fragmentary, impression of the man that the interest of the letters, diligently and intelligently edited by M. Burty, is greatly enhanced; and the present volumes are, indeed, an indispensable acquisition to anyone engaged in the study of modern art, for the influence of Delacroix on its development, even at the present time, is of serious importance.

E. F. S. PATTISON.

On the Chronological Sequence of the Coins of Ephesus. By Barclay V. Head. (London and Paris: Rollin & Feuardent.)

WE have before us a new work which amply confirms the position attained by Mr. Head in the first rank of European numismatists. His present study is very complete, and worthy at all points of that previously published by the same author on the coinage of Syracuse, which was crowned by the Institute of France. After a careful examination, I have only to express my unreserved approval and commendation.

The coins of Ephesus are numerous; but hitherto numismatists had failed to be attracted by them, partly on account of the monotony of the types, and partly from their inconsiderable merit as works of art. Mr. Head clears up all difficulties in an admirable way, and succeeds in investing the series with great historical value by dividing it in the happiest manner into epochs, which are placed in their due relations to the chief events in the annals of the great Ionian city, from the earliest coinage of Asia Minor, at the beginning of the seventh century B.C., to the establishment of the Roman Empire. The execution is from the hand of a master, and the book before us constitutes a permanent acquisition to science.

I must call special attention in this excellent work, which is reprinted from the *Numismatic Chronicle*, and which does honour to English scholarship, to two points which seem to me of considerable importance.

Mr. Head admits that the issue of *cistophori* began, not with the establishment of the Roman province of Asia, but under the rule of the kings of Pergamus. I am the more pleased to find him adopt this view as it is the one which I have always maintained, against Pinder and Mommsen, as the only view which can be reconciled with the references to coins of this class that occur in Livy. But our author adduces final proof by determining with absolute certainty the date at which the coinage of the *cistophori* began. He shows that it was Eumenes II. who, when Rhodes was involved in the disaster of Perseus in 167 B.C., created, with the assent of the Romans, this pan-Asiatic coinage, in order to supplant in the markets of Asia the Rhodian coinage, which had hitherto circulated as an international medium in the Eastern basin of the Mediterranean.

I had already published a conjecture that the coinage of Ephesus had a sacerdotal character, and that the personage who, after the beginning of the fourth century, signs it as the responsible person was the Megabyzos, or high-priest of Artemis. Mr. Head completely refutes this hypothesis, and establishes beyond a doubt that the magistrate whose name is inscribed in the nominative on Ephesian coins is an annual magistrate, the first of the *prytaneis*, who possessed the privilege of eponymy. An Ephesian inscription discovered by Mr. Wood, and belonging to the years 324-19, gives the names of the eponymous *prytaneis* for four successive years, and our author finds three on pieces which must indisputably, on the ground of style, be assigned to the same epoch. Another inscription, published by M. Waddington, mentions the *prytany* of

Badromios; and this name, of which no other instance is known, recurs as the signature on a coin struck between 202 and 133. Finally, Josephus quotes a decree of the Ephesians in honour of Joannes Hyrcanus, dated in the *prytany* of Menophilos, and Mr. Head has found the coin stamped with his name. The proof is therefore decisive, and the discovery certain. I am glad to acknowledge the fact, recognising that I was deceived where the latest critic has succeeded. The Cusinius whose example led me into error was himself beyond all doubt an eponymous *prytanis*. And if he signed some pieces with the title of *Ἀρχιερεύς*, which he does not assume on others, the reason is that, in the course of his year of office as *prytanis*, he was invested with the supreme priesthood of the Augustal cult established at that period. I may be allowed also to remark that, though I was here in error on a special point, the present rectification only confirms the general law which I thought myself justified in formulating on the subject of the sacerdotal titles which are so frequently to be read among the signatures of magistrates—inscribed either as a token of responsibility, or to mark the precise date—on coins struck in Asia Minor by the various cities at the Imperial epoch.

FR. LENORMANT.

ART BOOKS.

Histoire de la Gravure dans l'Ecole de Rubens. Par H. Hymans. (Bruxelles: Fr. J. Olivier.) The influence exercised by Rubens was by no means confined to painting; it extended itself to architecture, to sculpture, and to engraving. The present volume is the first serious attempt at a history of the Antwerp engravers of Rubens' time. It is, as it should be, based on a careful examination of the engravings executed under the great master's direction and of all available documentary evidence. The latter is less abundant than one would expect, for Rubens, like John van Eyck, obtained from the Sovereign complete freedom from the regulations of the Guild of St. Luke, the registers of which have so greatly contributed to the clearing up of the history of other artists. The engravers who worked for and under Rubens had almost all served their time as apprentices with other masters before entering into his employment. Rubens never had a school of engraving, and seldom more than one engraver at a time in his employment. Notwithstanding the immense number of engravings after his works produced in his lifetime, there can be no doubt that he aimed rather at quality than quantity, at obtaining thoroughly good work. Indisputable evidence of this is afforded, not only by many proofs retouched by him, but also by positive assertions to that effect contained in his letters. Almost all the more important engravings of his works were executed and published at his own expense and risk. He obtained the privilege of copyright for himself, and more than once successfully prosecuted the publishers of pirated copies. M. Hymans shows that the story that Rubens was prosecuted in France for selling his prints in that kingdom is false, the fact being that it was Rubens who prosecuted the pirates of his prints, and obtained their condemnation by the Parliament of Paris in 1635.

The first engravers who worked for Rubens were pupils of Philip Galle, who does not appear to have done anything himself; but his sons, his son-in-law, and his pupil J. B. Barbé were all working for Rubens very soon after his return to Antwerp, and some of their engravings

were most probably executed after drawings sent from Italy. These early engravings have no distinctive character of their own, but resemble the contemporary Antwerp work. Cornelius Galle's six illustrations of Philip Rubens' work *Electorum libri II.* (Antwerp, 1608), said to have been designed by Peter Paul, are even less free than those executed by him after de Vos and van der Straete (Stradano). M. Hymans rejects Mariette's opinion as to the drawings for the Life of St. Ignatius, published at Rome in 1609, being by Rubens. It is probable that these plates were executed by Barbé, who engraved a Holy Family drawn by Rubens before he left Italy, a medallion of St. Cecily, and the six plates of F. d'Aiguillon's work *Opticorum libri VI.*, for drawing which Rubens received 112 florins. The frontispiece of this book, engraved by Th. Galle, which has been attributed to Rubens, was only *retouché* by him; the figure of Juno alone shows evidence of his hand. The most important engraving executed during the first few years after his return to Antwerp—before 1611—is the Great Judith, by C. Galle, which Rubens, in the dedication, calls "the first of his works engraved on copper." M. Hymans passes in review the plates engraved by C. and Th. Galle, showing from the original dedications, and from documents in the Plantin Museum, the real dates of execution, and often citing the sums paid to Rubens, who charged from five to twenty florins for designing the frontispieces of the books published by Moretus. M. Hymans next gives a list of the engravings after Rubens executed by W. Swanenburg, Egbert van Panderen, A. Stock, J. Matham, J. Muller, and J. Collaert, and of the pirated copies of some of these, with many interesting documents relating thereto. With chap. iv. commences the more interesting portion of the work, in which he treats of the plates executed by order of Rubens and under his immediate supervision. As M. Hymans well observes, all Rubens looked after was the effect, and he let his engravers work each according to his own method. Curiously enough, those whom he seems to have preferred were strangers to Antwerp, alike in birth and in art-education. M. Hymans examines the assertion that James de Bye was the master of the more celebrated engravers, and shows that, so far from this being the case, it is almost certain that he never stood in that relation to any one of them. M. Hymans also goes into the question as to how many of the etchings attributed to Rubens are really by him, and reduces the number to three at most—the St. Katherine on the clouds, the boy lighting his candle at another held by an old woman, and the so-called bust of Seneca, the unique proof of which in the British Museum is here admirably reproduced.

Chap. vii., devoted to Luke Vorsterman, is a clear gain to the history of engraving. The date and place of his birth are fixed, his work to a considerable extent classified, and his position established as the earliest of several engravers who worked for Rubens. The *disviamento* of Vorsterman in 1622, which had been interpreted both as a change of life and as a journey to England, is now shown to have been a temporary mental aberration brought on by overwork.

The successors of Vorsterman are next treated of—Nicolas Ryckemans, the date of whose birth is rectified and the reckless misstatements of Alfred Michiels disproved; the Lauwers; Paul du Pont, better known as Pontius, the pupil and real successor of Vorsterman, who commenced his apprenticeship at the early age of thirteen, when twenty was working for Rubens, and ten years later had gained for himself the reputation of being the best engraver in the Low Countries; the Bolswards, the younger of whom, hitherto always spoken

of as the pupil, friend, and fellow-worker of Rubens, appears really to have had much less to do with him than others; the de Jodes, Witdoeck, Marinus, &c.

The last portion of the book relates to the etchers who reproduced Rubens' works in his lifetime, and to Christopher Jegher, the only wood engraver who worked under his immediate direction, and whose productions are very remarkable specimens of the art.

We have confined ourselves to noticing the leading points of this book, which deserves a place on the bookshelves of everyone who is interested either in Rubens himself or in engraving. We must also draw attention to the illustrations, phototypes by L. Evely and J. Maes of considerable merit; these contrast most favourably with the miserable reproductions in recent publications issued by some of our leading London publishers. In conclusion, we congratulate M. Hymans on the result of his labours, and shall look forward with interest to fresh works from his pen, trusting that his industry may be rewarded by further discoveries.

W. H. JAMES WEALE.

NOTES ON ART AND ARCHAEOLOGY.

SIR JOHN STEELE has finished the statue of Burns which he was commissioned to execute by the Scotch inhabitants of New York. The original work has now been shipped to the United States, but a replica of it will be set up at Dundee on the 18th inst.

We are glad to hear that the French artist, Ribot, of whom *L'Art* gave an interesting account a short time ago, has quite recovered from his long and dangerous illness, which threatened the loss of his sight. He is at present engaged on a large *Descent from the Cross* for the Salon of next year.

HITHERTO the only monument to Raphael at Urbino has been the simple inscription placed above the door of the house in which he was born. It has lately been determined, however, that a more imposing memorial shall be erected in his honour, and subscriptions have been opened all over Italy for the purpose of setting up a statue to the great Urbinate in his native town on the occasion of the fourth centenary of his birth, which occurs on April 6, 1883.

MISS JESSIE LANDSEER, the only surviving sister of the late Sir Edwin Landseer, R.A., died at Folkestone on the 29th ult. at an advanced age. All the members of this distinguished family, including the father, Mr. John Landseer, R.A., have been very long lived.

M. LEROUX will publish next month a work by M. Schlumberger on Himyaritic coins, entitled *Le Trésor de San'd*.

M. DESIRÉ CHARNAY writes from Mexico to the *Revue Critique* announcing the discovery of an Indian cemetery at a considerable height on the flanks of Popocatepetl, containing a large number of antiquities in good preservation. He is now excavating the tombs in the plain of Ameca. Next he will explore the cemetery of Atzapozalco, whence he will proceed to Tula, and afterwards to Oajaca, Tehuantepec, Palenque, Yucatan, &c. M. Charnay surrenders a third of the objects which he discovers to the Mexican Government; but the remaining two-thirds will be sent to France and exhibited at the Louvre in a room to be called the "Salle Lorillard," after an American gentleman of French origin who has contributed funds for the prosecution of M. Charnay's explorations.

M. DE CHANOT publishes in the new number of the *Gazette Archéologique* (pl. 11) a bronze statuette of Jupiter, at Lyons, which, though evidently of Gaulish workmanship, he compares with the figure of Zeus on the tetradrachms of Ithome, tracing both designs to the statue made

by Ageladas for the Messenians of Naupaktos, who, before B.C. 455, inhabited Ithome. M. Chanot does not recognise the difficulty which has been found in the tradition that at Ithome Zeus was worshipped as an infant, in which form apparently he was represented in the statue by Ageladas, whereas in the Lyons statuette and on the coins of Ithome he is bearded and of the ordinary age assigned to him in ancient sculpture. Nor is there any indication of archaic style appropriate to the time of Ageladas. It would be curious to find an entirely nude figure of Zeus at that date, i.e., previous to B.C. 455, unless he were represented as an infant, and so far the bronze statuette and the coins may be admitted to have something in common with the original work of Ageladas. It should be added that when Pausanias in this instance speaks of the Messenians of Naupaktos he must be held to mean the Messenians of Ithome, who, after B.C. 455, were so well known to history as the Messenians of Naupaktos.

MAKART'S celebrated pictures of *The Five Senses* have been recently reproduced by photography by Herr Klic, of Vienna. They lend themselves very well to photographic processes, and admirers of Makart will no doubt be glad to possess such faithful copies of these much admired works.

THE fine and effective portrait of M. Ulysse Butin, by E. A. Duez, which was exhibited in the last Salon, has been etched by L. Monziès, and was published in *L'Art* last week. It represents M. Butin painting by the sea. This week a careful drawing of a very old man by Paul Renouard is etched by himself.

WE learn from the *Nation* that the Boston Museum of Fine Arts has resolved to assume for that city the function of the New York Academy, by holding annual exhibitions of the works of living American artists. The season selected—the autumn—will not interfere with the New York season. This year the exhibition will be opened on November 9 and close on December 20, and will include both oils and water-colours, as well as drawings and statuary.

KARL VON PILOTY is at present engaged on a large and important picture, having for its subject the parable of the Wise and Foolish Virgins.

A PORTRAIT of Soufflot, architect of the Pantheon, by Vanloo, has just been placed in the Louvre.

M. DAVID has been commissioned by the Administration of the Fine Arts to execute a great allegorical cameo of the *fête* of July 14.

M. CARRIER-BELLEUSE has presented to the municipality of Besançon his bust of President Grévy exhibited in the Salon of the present year.

THE exhibition of the works of Couture, comprising 245 numbers, is now open.

IN the restoration of a crypt of the Merovingian period at Zulpich, near Cologne—the Tolbiac where Clovis gained his great victory—some eighth-century frescoes have been discovered. One represents the four evangelists, but another portraying the Baptism of Clovis was damaged beyond the possibility of restoration. The crypt had been in ruins since the Thirty Years' War.

THE "contemporary artist" of the *Portfolio* this month is G. F. Watts, R.A., who is represented by an etching by Paul Rajon, from a picture of a little girl exhibited in the Grosvenor Gallery this year under the title of *Dorothy*. Mr. J. W. Clark has now reached the eighth chapter of his "Cambridge." He deals in it with the history of the ancient college of St. John, giving a long account of its founder, the

Lady Margaret, Countess of Richmond, and mother of Henry VII. The history of the lion in art, by E. L. Sealey, still goes on, and some excellent illustrations of modern artists' treatment of this animal are given.

THE STAGE.

MR. J. BRANDER MATHEWS, who writes a good deal from Paris for the American papers, and has made really a speciality of the study of the theatre, has published, with Messrs. Sampson Low and Co., an interesting, gossipy, yet instructive little book, *The Theatres of Paris*. Mr. Mathews has acquired—and we presume by study of French models—a clear and lively fashion of writing about the players. His estimate of them is not quite so serious as M. Francisque Sarcey's, and his information, unlike that of the graver critics, is much of it derived at second hand. At least that is the impression conveyed by the lively little volume. Thought does not abound in it—it would possibly be out of place—but there is, as we say, information, and there is entertaining anecdote to boot. Mr. Mathews has performed his light but by no means useless task conscientiously, as it seems to us. He is free from unjust prepossessions in writing about performers who are inevitably rivals, and seems able to appreciate with rectitude the genius of Mdle. Bernhardt, the quaint art of Coquelin, and the *chic* of Judic. Now that the French players come over here in troops, the book will find a wider circle of readers ready to care for its theme than would have been the case a dozen years ago, when those English playgoers who did not stir beyond London had little to fall back upon but a vague and rare memory of Rachel.

THE Royal Court Theatre at Dresden celebrated the anniversary of Goethe's birthday, on August 28, by performing the first part of *Faust*. On Sunday, the 29th, the second part, after long preparation, was performed for the first time. On the basis of Dr. Wollheim's arrangement, Herr Marcks, the "Oberregisseur" of the Dresden stage, had prepared the drama for representation. The music is by H. H. Pierson. Both the *mise-en-scène* and the musical performance, especially the chorus, met with unanimous approval. With regard to the drama itself, even by Goethe-enthusiasts grave doubts were entertained as to the final success of the whole; and the result confirmed these doubts in many cases, although the various parts were put into the hands of the best players of the institution, and although their acting was first rate. The part of Faust was played by Herr Porth, by whom the grave dignity of the celestial Faust was excellently rendered. Mephistopheles, who undergoes several transformations, was given by Herr Jaffé, whose conception was very spirited and finely worked out according to the intentions of the poet. Miss Ulrich, as Helena, acted, as one critic remarks, best of all; she represented Helena, in language and attitude, with genuine antique beauty. The remaining parts were taken by Mdme. Ellmenreich (who spoke the few verses of Gretchen with an entrancing gracefulness), Herr Dettmer (Kaiser), Walther (Kanzler), Koberstein (Schatzmeister), Marcks (Wagner), Richelsen (Thurmwächter), and Miss Diacono (Euphron), Miss Guinand (Panthalia), and Frau Schuch (Ariel). The new decorations, which on account of their fine execution won warm applause from the audience, were painted by Messrs. Brioschi, Burghart and Kautzky, of Vienna. Only the "Dark Gallery" and the "Laboratory" are by Dresden artists—Herr Rieck and Herr Helfferich respectively.